Zions Herald

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May 9, 1951

FROM COVER TO COVER

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READERS WRITE

An Operation Within The Heart !

Last month a young woman left the New England Deaconess Hospital on a trip she never expected to take. Her destination — home!

For the last three years Mrs. Mildred Perkins, an attractive young woman, mother of two small children, had felt her strength ebbing slowly away. She had suffered four heart attacks and finally became so ill that she was moved to the Barnstable County Sanatarium. The diagnosis—mitral stenosis, a cardiac disease usually caused by rheumatic fever in which the gradual closing of the scarred mitral valve of the heart eventually cuts off the circulation of the blood.

Normally, the mitral valve opens approximately an inch across to permit the flow of blood. In Mrs. Perkins' heart, the opening had been reduced to a quarter of an inch, limiting the flow to thin jets and damming the blood back into the lungs, causing severe discomfort, shortness of breath and great fatigue.

No medical treatment will remove mitral stenosis, so to everyone except Mrs. Perkins' physician, her downhill course seemed certain. He, refusing to accept the inevitable and knowing that cardiac surgery for this disease had been successfully developed, arranged to have her admitted to the Deaconess Hospital, under the care of the Overholt Thoracic Clinic.

There, for the first time in the hospital's history, an operation was performed within a patient's heart. The surgeon inserted directly into the heart a slender sliding instrument fastened to his index finger and the palm of his hand. With the metal tip of the instrument, the finger located the defective valve; the blade was slid out and the narrow mitral valve was slit open about half an inch. The valve then began to function properly. Silk sutures were used to close the heart opening.

Although the operation took two hours, the surgeon was within the heart itself for only a few minutes. After a short convalescence, Mrs. Perkins will be able to lead a full life. This operation gives hope to thousands of others suffering from a disease which until recently has been fatal.

This is a real life story which I thought would interest you. It is a sample of the kind of pioneering work we are doing here at the Deaconess, and which we expect to enlarge and improve upon through the facilities in our new Cancer Research building and the specialties we will offer with the completion of our new Central Building.

DR. WARREN F. COOK,
Executive Director, New England Deaconess Hospital, Boston, Mass.

More On Czechoslovakia

Those of us who know what "pernicious, dishonest nonsense" our newspapers and radio reporters have been giving us about Eastern Europe certainly were glad to see the report on Czechoslovakia by Dr. Soper, which appeared in the April 25th HERALD.

World peace, *real* peace, can come *only* through truth and justice. It is, therefore, the duty and high calling of the church to *get* the truth, and by it judge our government's foreign policy — how far it is right, and how far wrong. When enough of our church leaders know the truth and fight for it, the church *can* make her judgment stick so it will change things.

The best little journal I know for what appear to be unbiased facts — or as near as we can get them — from reporters of high-standing, is *The New World Review* (114 E. 32nd St., N.Y., $1.00 for an eight-month trial).

In the April number is a long article, "What Is Happening in Czechoslovakia" by the light of what happened in 1948. This article will be a great help to those who find it hard to believe Dr. Soper's report because they have been getting too much "pernicious, dishonest nonsense" about all those Ea European countries.

The article is by Peter Furst, who spe five years in Eastern Europe. He was sta correspondent of the British news agenc Reuters, for four years, covering develop ments in the Balkan countries. He begin his article by exposing a slick but dirty propa ganda trick, as follows:

"Shortly after leaving Eastern Europe i late 1950, we watched a newsreel of club swinging, black-uniformed mounted polic riding down crowds of demonstrators. . . We were amazed to hear a smooth-voice commentator claim that these shots wer taken in Prague during the February 194 crisis. Not only had such scenes never hap pened there but the police in the film wer not even wearing the Czech uniform."

That gave the whole show away for thos who know the difference in uniforms, bu the American people would not know th difference. Mr. Furst continues:

"With such propaganda methods, it is easy to understand why many Americans regar the February events as "Soviet aggression," a *coup d'etat* by "an alien minority." He tells what kind of a *coup* it was and by whom engineered. That will be a big surprise.

In the same number of the *Review* is a report on a Soviet labor camp by D. N Pritt, many years a King's Counsel and M.P., to set right what he characterized as "pernicious, dishonest nonsense." That i true of the big bulk of the "news" we get from Eastern Europe.

Any one who wishes to get still more of the facts about the distortion and falsification of news from Eastern Europe should read "The People Don't Know," by George Seldes (Boni & Gaer, 15 E. 40th St., N.Y., $3.00). But if you can't stand getting angry deep down and losing some sleep for a few nights, better not get this book. It is "hot stuff," thoroughly documented, with evidence piled upon evidence. Mr. Seldes names names, quotes papers and gives dates.

C. MUNROE HAINES,
Ridgway, Pa.

"Supra-ultra-itis"

I surely appreciate the Rev. Samuel M. Le Page's "My Pet Peeve" in ZIONS HERALD, April 11th. For some time I have been fed up with the efforts of our advertisers.

The fever "super-ultra-itis" seems to be very contagious among advertisers. There are so many "bests"—best coffee, best canned chicken, best gasoline, most attractive, etc., etc., etc., ad infinitum. The buyer says, "I knew what to buy before the radio told me about the many bests."

When I was in the Deaconess Hospital, what a relief not to have to listen to so much "super-ultra-itis."

(Rev.) HERBERT F. QUIMBY,
Jamaica Plain, Mass.

The Great Probe

CLAIR M. COOK

SOME TWENTY MILLION people have had comfortable gallery seats in their own homes while seeing and hearing witnesses from gamblers to ambassadors tell, or refuse to tell, about the links between crime and government.

The Great Probe has stirred the public in such a way as nothing with which it can be compared. The importance of this social phenomenon is such that its implications involve us all. Christian people can not remain aloof from the results of the Kefauver television broadcasts. And perhaps the unintended results from its televising are more important than whatever legislative action comes from the investigation.

What people saw was government in operation — the same sort of hearings held by thirty special investigating committees of Congress in the past three years. But because they could see and hear it, this one entered into our knowledge to bring a fresh understanding of one of the procedures of democracy.

There are many of us who believe not only the truth of Scripture, but that the teachings of Jesus are of value only when they are put into practice. To be hearers only is not being Christian. One can not close the door on any part of life and say, "That has nothing to do with Christianity." What our state department decides in the way of a protected treaty with Japan is a matter of great Christian concern. Whether or not we use an atom bomb is a Christian problem as well as a military one. The level of profits in industry and the wages of men are Christian concerns as well as economic problems. Whether we shall have good or poor schools for our children is a matter of Christian importance, and who shall belong to the school board and the city council demands Christian consideration.

The concern of Jesus was with the whole man in the totality of his surroundings. The fact that the surroundings were so different does not at all affect the validity of the concern. We are likewise concerned with right and wrong in all of life, and with putting Christian righteousness to work in every nook and corner of life.

IT IS RECOGNITION of that fact which causes us to have in The Methodist Church, in every annual conference, a so-called "social action" committee. In New Hampshire, as in many other conferences, we had district meetings on April 23rd and 24th whose areas of discussion included The Churchman and Politics, the Churchman and Race, the Churchman and Industry, the Churchman and World Order. One might well consider in such a gathering The Churchman and Television.

Two months ago Boston Area ministers were gathered at Rolling Ridge for a two-day session on the church and publicity, directed by Dr. Ralph Stoody of Methodist Information. One speaker particularly mentioned the program "Hill Number One," which was presented at least three times during Good Friday and Easter Week, a religious television show prepared by a Catholic priest. The National Council of Churches has done several top-quality religious TV programs. The ABC network is carrying a series of programs on TV called "The Circuit Rider," sponsored by a Methodist non-profit corporation, America for Christ, Inc. A Delaware businessman, Floyd W. Woodcock, is its head, and our Board of Evangelism is giving assistance.

But what are some of the Christian implications of what we have lately been seeing on the nation's television screens?

They might be divided into two groups. One concerns the implications for the nation of what has been revealed by the crime hearings themselves. The other concerns the implications of the vast unexpected and overwhelming response to this greatest of all TV shows.

THE GENERAL REACTION to the testimony itself reminds one of that old story concerning President Coolidge, whether true or apocryphal. On returning from church one Sunday, he was asked, "What did the preacher talk about?" In the laconic manner which gave him the sobriquet of "Silent Cal," his reply was brief: "Sin." But that was not enough for his questioner, who continued, "What did he say about it?" The answer put it in a nutshell: "He was against it."

The Christian's reaction to sin — being against it — is the general reaction of our supposedly Christian nation to revelations about crime: the people are against it. What to do about it is another matter. But the probe itself has resulted in some good, even if it proves only temporary. It has reinforced public pressure against liberalizing gambling laws and licensing bookmakers, as has been proposed in state legislatures including New Hampshire. It has brought to notice the constant quiet work of such groups as the Watch and Ward Society and other city crime commissions. It has for the time being driven some big gamblers and law-breakers into seclusion; some from Boston are reported as going to Mexico to avoid being called as committee witnesses.

It has brought out such facts as that right around us in New England there are families spending exorbitant sums they can not afford on beano, fifteen or twenty dollars a week and more. And although it is not true of our churches, or of Protestantism in general, so long as one branch of the Christian church sanctions and promotes this means of raising money, we need to raise our voices loudly in protest. I have myself been in a Catholic school building within the past year and heard the voice of a priest calling out beano numbers over a loudspeaker while the high school students *during school hours* played beano at their desks. A Catholic man told a minister friend of mine that the priest of his church would be unable to live if he didn't have income outside of his salary. "What do you mean?" my friend said. "Why, he made

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The Little Church Behind The Curtain

MAURICE E. LEE

Eighty-three Easters ago, in Bismarck's time, a group of Americans in Berlin celebrated the resurrection of Christ for the first time as an organized Protestant interdenominational group. That Easter was the first for the American Community Church of Berlin.

The interim history of this American organization — the oldest in Berlin — is a story of American students, businessmen, diplomats, soldiers and just plain expatriates, who during one time or another in their lives have come to know Berlin as home.

With the exception of the two world wars, the American church has been an integral part of American community life in the former German capital. Like US interdenominational Protestant churches in other cities of Europe, the purpose of the Berlin church has been to serve the spiritual needs of Americans away from home.

These needs were keenly felt in the growing American community of the Prussian capital in the years immediately prior to 1868, when the birth of the American church took place. For more than 30 years afterwards, the Americans held their church meetings either in various German churches or the local YMCA. During that time the church board and interested friends in America were raising money to build a permanent edifice.

Under the pastorship of the Rev. James F. Dickie of Detroit the American Protestant community became in 1901 the possessor of an imposing Gothic structure in the immediate vicinity of Nollendorf Platz. Consequently the organization was able to offer adequate religious facilities to the growing number of Americans in Berlin. A healthy community social life also took root about the new building. World War I brought a temporary halt to the smooth progress of the institution and its doors were closed until 1919, when, with little difficulty, it resumed its normal course of service to returning Americans.

The late 1920's and early 30's saw an influx of Americans into Berlin which gave the church an ever increasing "temporary membership." The American population then rose to the 5,000 mark.

The rise of Nazism gradually whittled the American community and in the late 30's its Protestant church was faced with a dwindling membership. The increasing political suppressions and foreign commerce restrictions of Hitler's regime had their effect upon the once-thriving American settlement. Those who chose to stay were aware by 1937 that they could enjoy little freedom under totalitarianism and it became apparent that the more prominent of the American community, including the pastor, the Rev. Stewart Herman, of Harrisburg, Pa., were being closely watched. From the pulpit came attacks on such police state methods. And Dr. Herman aided Polish victims of Hitler's aggression in the East. But despite the fears of the diminishing congregation the church was never closed by police action.

The time differential between the Far East and Germany permitted the several dozen American Protestants left in the war capital to hold their last service a few hours before the attack on Pearl Harbor, Sunday, Dec. 7, 1941. Following Germany's declaration of war on the United States the remaining American custodians of the church property were interned with other Americans at Bad Nauheim, near Frankfurt. Along with the American Embassy, the church property was placed under the protection of the Swiss Government.

Its only known service thereafter was as a German first aid station during the heavy air attacks that later hit the city. Two of these raids, one in November 1943, and the other in February 1944, completely destroyed the 500-seat church.

But the American church as a Berlin institution survived. As early as 1945, traces reappeared. A group of American officials found some church records in a safe in the destroyed US Embassy and shortly afterwards some of its silver altar pieces were discovered in Hamburg by British soldiers and sent to Berlin via London and Washington diplomatic channels. In the meantime former members and friends in the United States were busy planning a return of the American church to Berlin. This move was considered of even greater importance as US Army units and civilian personel occupied one sector of the city.

As a result the Protestant Interdenominational Board sent as its emissary a prominent American minister who, as a student in Berlin in 1926, had been a guest preacher of the since destroyed Nollendorf Platz church. And the Rev. Dr. Arthur R. Siebens, through the persuasion of US military authorities in Berlin, including Military Governor Gen. Lucius D. Clay, turned his 30-day inspection visit into a permanent tour of duty that has yet to come to an end.

Berlin's first post-World War II minister, who had held both religious and welfare posts in such diversified centers as Atlanta, Toledo and Bowling Green as well as Bucharest and Copenhagen, had as his priority mission the restoration of the Berlin church. But it was obvious to Dr. Siebens that the "island" city's war ravaged and complicated political situation presented a round-the-clock job of reorganization.

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"Let us, at long last, try Christ's way as totally as we have tried war. Christianity has not failed — *we* have failed to try it in international affairs. . . . Let's do it while we still have a world."

* * * *

Frank C. Laubach,
"Wake Up or Blow Up,"
Fleming H. Revell Company, N.Y.

"He's Only A Layman"

G. ERNEST THOMAS

A GROUP OF leaders were seated before a loudspeaker in the vestibule of a city church. They were a part of the radio audience listening to a Christian businessman as he made a stirring plea for deeper loyalty to Christ. At the conclusion of the broadcast one of the men said, "And to think, he is only a layman!"

Only a layman! By such a halting tribute we often mark the line between the clergy and those in the pew. There is a mounting surprise in almost any group when laymen assume broad responsibilities in the church, or when they demonstrate a power of speech which influences large numbers of people.

The ordained ministry formulates much of the program and policy of the Christian church. We find it easy to declare that the extended education which is required in preparation for ordination makes the minister better fitted for the task of leadership than is the man or woman who works each week in office or factory.

The need for consecrated men and women becomes evident when we are aware of the thrilling contribution which humble churchmen have made to the growth of Christianity.

Only a layman! Such words have often been uttered in a deprecating tone of voice! Yet the history of the ages tells a story which is buttressed by blood and toil. The people in the pew have been in the vanguard of the advances which the church has made. It was to men from the ordinary walks of life that Jesus entrusted his message of redemption. "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost," he said. In the group before him there was not one who could remotely be classified with the trained temple leaders. Peter, James, John, and Andrew were fishermen. Matthew was a tax collector. The others came from humble occupations, drawn by a love of the man of Galilee. They were only laymen!

THE APOSTLE PAUL may properly be described as a clergyman. He was trained in the rabbinical schools in the best traditions of the Hebrew and Greek philosophy and learning. Yet he practiced the tent-making trade during the years while he was preaching the Gospel.

If Paul could be classed with the ordained ministry, he was an exception in the early church. Barnabas, Timothy, Titus, Luke and a host of others whose voices took Christianity out of Judea and into all the world, were men of humble and secular occupations. They were only laymen!

The church of the Middle Ages was saved from inner corruption by the labors of those who had no standing among those who were ordained. Such men as Augustine and Peter the Hermit broke through the mass of ecclesiastical red tape to respond to the call of Jesus Christ for their allegiance. They were consecrated laymen!

During the first hundred years of the Protestant Reformation faithful pastors carried the burden of leadership. The lay members of the church occupied a secondary place before the guidance provided by Martin Luther, Ulrich Zwingli, John Calvin, and John Knox. These men, and many others, were fired by a reforming zeal. Men and women were glad to follow their leadership in the growing church.

Yet the intense religious life of the Pilgrims was led by laymen. William Bradford was not only the governor of the colony for many years, but he was the spiritual leader who guided them through the wilderness days. Whether he was writing the laws which were to govern the people, or the history of the colony itself, he constantly referred to the power of the Almighty. Only a layman! Nevertheless, the vital religious life of the early pioneers on the shores of New England was shaped by his spiritual zeal.

In the British Isles, at about the same time, another lay member of the church stirred a spiritually sleeping people to new depths of faith. John Bunyan was born the son of a tinker. He labored as a tinker to the end of his days.

IN ADDITION to writing the immortal "Pilgrim's Progress" Bunyan preached eloquently the Gospel of Christ. During the six years following his conversion he worked each day at his trade, and preached each night to those who assembled in homes to hear him. Following several years in prison, brought about by his refusal to remain silent, he went back to the twin callings of tinker and preacher.

The age of Oliver Cromwell and the Puritans was followed by a period when the clergy once more represented the power of Christianity in England. Lay participation in the work of the church waned, and with it came a falling away of interest and attendance. Churches were manned almost entirely by the priesthood. The working people of England were ignorant of the simplest spiritual truths.

That situation prevailed in the 18th century when John Wesley began the movement known as Methodism. It is evident that he did not desire at first to use laymen as preachers and as organizers of the societies. He had a family tradition steeped in the ministry of the Church of England. He found it obnoxious to think that those who had no university and theological training could become leaders of the new faith. At first he rebuked the laymen who felt called upon to exhort others publicly to accept the experience of re-birth.

The climax of the matter came when word was dispatched to John Wesley that a humble laborer by the name of Thomas Maxfield was preaching regularly in London. He hurried to the city to stop him. His mother met Wesley and questioned him concerning the reason for his displeasure. "Thomas Maxfield has turned preacher," was Wesley's abrupt reply. "John," said Mrs. Wesley, "you know what my sentiments have been. You cannot

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A Penetrating Appeal

Last week at Grand Canyon, Arizona, our Methodist Council of Bishops adopted a resolution asking the pastors, parents, and youth of Methodism to consider the call of the ministry. Pointing out the fact that in the past 50 years Methodism has doubled its membership, the bishops have reminded us that the church has by no means provided enough ministers to serve that membership. Citing the practice of businessmen who for years have taken the cream of our college graduates for business and scientific careers, the bishops have asked that the church should do the very same thing to secure not only more ministers, but abler ministers who can serve effectively the kind of world in which we live.

This is a penetrating appeal and one which should go to the soul of every churchman. Obviously the church must have more and better ministers if it is to spearhead an alternative to the world's mad course which seems bent upon self-destruction. The minister is the spiritual leader and we have a serious dirth of leadership at this critical moment of history.

Clearly the church must help support its ministry. Salaries are entirely too low for creative leadership. A minister who can't meet his financial obligations is seriously crippled. Moreover, something must be dor to greatly increase our support for the 10 theologic schools where our ministers are trained. It may we be that at the next General Conference of The Metl odist Church a careful analysis of this question wi be made: we are now designating a small percentag of our World Service money for this support. Cor sideration is being given now to making a separat request for support of our theological schools.

If, as the businessmen do, we are to select the crear of our young people for the Christian ministry, the we must also do as the businessmen do in guarantee ing the training and financial support of those youn people.

Whitsunday 1951

The power of religion is thought of on Whitsunday and the everlasting message of Pentecost makes i bigger than a mere annual observance of the day "Criterius," one of the able writers in the Universalis Church has written a meditation in the current issu of *The Christian Leader* which we proudly includ here to say what this editor would like to say for thi year's meditation on Whitsunday:

There is a strange state of mind among some which holds that liberalism lies in straining mightily to understand and appreciate every religious culture but its own. Every concession is granted to the imaginative intricacies of alien faiths, Hinduism, Zoarastrianism, and so forth, but only contempt is given to Christianity, which even in its extreme forms is less trying on the imagination than most, and surely is more a working part of Western culture. While it is unquestionably true that the full development of all religions is in a universal view, this does not necessitate destroying the several roads, which have served and are serving well, in favor of an all-inclusive turnpike on which no one would be happy. Men are different and find their most helpful expressions of sanctity in many different forms and ways. There is a kind of self-despising illiberality in this contempt for the religion of one's nurture. The point is often made in this thinking that Christian forms are old and out of sympathy with our times.

Three replies suggest themselves. First, there is nothing wrong with age, in itself. It brings a richness, an understanding, a mellowing, a patina, which in religion may distinguish a faith from an aberration. An institution so directly dependent on the support of its followers as is a church, does not continue unless

serves a need. Second, Christianity actually is one the newcomers in the religious field. We have one no basic religious thinking for centuries. This dramatically illustrated by the ultra-moderns in our oup who, in an effort to find something new, pre-nt a program of worship in the pattern of primitive an! When we do decide to revive our religious cre-ivity, we might at least begin where we left off. It difficult to see how an understanding of Easter as "pagan festival" rather than as a Christian holy day akes it more religiously vital for our times. Third, sofar as Christianity is out of sympathy with our mes, this is more a condemnation of our times than Christianity. It is not that we have become more telligently discriminating. It is that we have be-ome unintelligently irreligious. If religion is to be any use to us, we must bring ourselves up to its vel, not drag it down to ours. — Criterius.

Is It Wishful Thinking?

One of the retired bishops of the church has reatened to write an editorial for ZIONS HERALD ntitled, "When Is The Northeastern Jurisdiction Go-ng to Join The Methodist Church?" We have re-eived his challenge with open arms, but as yet he has ot thrown down his copy for inclusion in these edi-orial pages. We will not name him here, but by in-irect hint, hereby urge him to come forth with his opy. It can't be too hot for ZIONS HERALD to handle!

We were reminded of the good bishop's sentiments hen we read in a recent issue of *The Christian Ad-ocate,* Methodism's able and efficient official weekly, hat jurisdictionalism has not created regionalism ithin the family of Methodism. With calm and leasant assurance, Editor Nall has thus made an an-ouncement with which we believe many will dis-gree. What about that statement last year by the ollege of Bishops of the Southeastern Jurisdiction oncerning the Methodist Federation for Social Ac-ion? That was as regional as baked beans in Boston! r what about the little altercation ZIONS HERALD re-ently had with the *Alabama Christian Advocate* hen Editor Lazenby said in reply to our editorial ntitled "Southern Comfort" (Z.H. Jan. 31, 1951), Now, Brother Bucke can buck all he likes, but we ust as well let him know, once and for all, that South-rn Methodism is standing like a stonewall — an istoric Southern symbol — for the purity, the in-egrity, and therefore, the separation of the two races n the South." (Z.H. March 21, 1951) Surely Editor Nall is not going to be blind to this quite specific credo from Alabama's official Methodist journal. Or has Editor Nall, like Editor Lazenby, a former staff member of *The Christian Advocate,* also fallen victim to Methodism's post-unification southern accent?

It must be said, in complete fairness and in thorough admiration, that Editor Nall has produced a far more progressive paper than *The Christian Advocate* has ever been in the past. The Race Relations issue of last February was a gem, and it must have brought great whoops from those who have dedicated parts of Methodism to the "stonewall . . . of separation of the two races."

No, Dr. Nall, we believe that it is wishful thinking that prompts you to say that jurisdictionalism has not fostered regionalism. Let us have the benefit of your facts?

Something Constructive

Two of the Southern bishops for whom this editor has genuine respect recently told a third bishop that they wished the editor of ZIONS HERALD would stop being so negative about the Negro problem in the South. They suggested that instead of condemning the segregation of Negro Methodists into the denomination's Central Jurisdiction, the yankees ought to present a constructive plan. Now this poses a problem! Obviously before we can be constructive, we must destroy that part of the Methodist foundation which supports racial segregation. We must have no system which gives to the Negro a second-class citizenship.

To be constructive, therefore, implies first a change in the plan of organization within Methodism. We believe that there are courageous Christians in the South who are working hard to overcome the evil of segregation.

What about the constructive policy that is working well in a few instances where a Negro serves as pastor of a white or mixed congregation? We have a situation in a nearby New England town where a Negro is serving a white church, and with great success. It can be done, but only after some surgery is performed to remove malignant old habits and traditions. At the same time, once the pressured practice of racial segregation is removed, chances are that most churches would continue to be served by the pastors they want: non-segregation cannot be enforced anymore than segregation can be. The basic problem is to enable freedom—and freedom is earned, not forced.

What Is Important In A State?

CHARLES M. McCONNELL

Church School Lesson For May 20th.

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II Kings 18:1-7; Isaiah 31:1-3.

The Background of the Story

Few stories of national reform match the one which the good king Hezekiah wove into the fabric of Israel's history in the years 720-692 B.C. The prophet Isaiah was a contemporary of Hezekiah so we get some sizzling words of woe spoken against "Them that go down to Egypt for help, and rely on horses, and trust in chariots because they are many, and in horsemen because they are very strong, but they look not unto the Holy One of Israel, neither seek the Lord."

So modern is this story that we might change a few names of men and nations and sins and run it in the news dispatches from far and near.

Hezekiah was the 12th king of Judah. Ahaz, his father, had reduced Judah to a vassal state of Assyria and had given away many of Judah's temple treasures. Pagan rites and practices had been introduced into Judah and the ancient worship of Jehovah had almost disappeared. A religious reform was long overdue.

Hezekiah lost no time in starting a revolution to bring back the faith of his fathers. He broke the pillars erected to the pagan gods and cut down the wooden poles marking the graves dedicated to pagan worship. He broke into bits the brazen serpent that Moses had made for a kind of worship long outgrown.

In a positive program of reform, Hezekiah "clave to the Lord;" he departed not from following him, but kept his commandments, which the Lord gave to Moses.

As a sign and proof of real reform, Hezekiah "rebelled against the king of Assyria, and served him not."

"And The Lord Was With Him"

From 692 B.C. Judah to 1951 A.D. United States of America is not a very long time in the life of the human race. We have made some progress in the art of killing, looting, aggression, mechanization and medicine. But the lag in human progress is mostly in that of "allowing our souls to catch up with our bodies." In the relations between nations we have made scant progress, and that only in the last half dozen years during the lifetime of the United Nations.

Isaiah was not deceived by military might. He only knew horses, chariots and foot soldiers as war weapons and and forces of destruction, but he shrank them to their proper size. "When the Lord shall stretch out his hand, both he that helpeth shall stumble, and he that is helped shall fall, and they all shall be consumed together."

This nation is now on the way to becoming a "warfare state." For the first time in our history as a nation we have mobilized for a war in peace-time. We are engaged in a police action along with others in the United Nations in Korea and are making desperate efforts to limit the action to Korea.

At this stage in our human progress we are slowly learning the lesson of evolution, and as a short range expedient we have a staggering program of progress built on chariots, horses, and strong weapons. We have gone so far in handing the world over to proconsuls, supreme military commanders, that civilian authority delegated by the Constitution has been challenged by commanders in the field.

It is time for some Hezekiahs and Isaiahs to shout "Woe to them that go down to Egypt for help and rely on horses and trust in chariots." In the long run our strength lies in the Lord God Almighty, and He has never put His final trust in chariots, horses, planes, bombs or general military headquarters.

We used to take stock of our national spiritual resources and establish a real bi-partisan policy, both domestic and foreign, between God and men.

Sooner or later we either make peace or perish from the earth. A just and honorable peace can be made before the start of World War III if we wage peace instead of war.

Termites Within Our National Timbers

The other day I went farm hunting with a friend. We began hunting in the cellar of the barn and farm house for termites.

In our national structure and framework there are some termites which should be exterminated. We have been through two national experiences in recent months which have left us emotionally spent. For days television presented a series of investigations conducted by the Kefauver Senate Crime Investigating Committee. Such a sordid revolting series of scenes America has never before witnessed on movie screen or in real life. The story is too recent to require more than mention.

"What are we going to do about it?" asks Senator Charles W. Tobey of New Hampshire, one of the Senate committee members.

In one of the committee's hearings, Senator Tobey was visibly moved at the testimony on the selling of narcotics to Brooklyn school children. He spoke with feeling so deep that he was moved to tears. He spoke these words very much like those spoken by ancient prophets — "We must return to the teachings of God. Then we can take action to redeem America from the thralldom of sin and vice that reign so triumphantly across this country today. . . . But solution there is none save in the rule of Christ alone."

Ridding our nation of termites who are destroying our foundations is a job requiring a bi-partisan program of action by all.

The Church And The Bookies

EDWARD C. McCLURG

THE "HAND INCIDENT" occurred in our city of Pawtucket, R. I., on October 30, 1948. Patrolman James Hand, while off duty, made three unauthorized bookie raids and arrested four men. This action resulted in his subsequent dismissal from the police force on November 3rd, the day after our city elections.

Pawtucket is a "natural" for the bookies. Its citizens have plenty to whet and to increase their appeties for gambling. Not only does the city have the Narragansett Race Track, but within easy commuting distance there is the Lincoln Downs Race Track, the Suffolk Downs Race Track, the Foxboro Harness Racing Track, the Taunton Dog Races, the Rayham Dog Races, and the Revere Dog Races.

Moreover, Pawtucket being a predominantly Roman Catholic community constantly has offered to its people by the Roman Churches bingo (even on Sunday nights) and "chances" and "raffles."

The nefarious crowd of bookies is further encouraged to carry on their illegal activities by the hands-off policy of Pawtucket's police force. At the time of the "Hand Incident" our law-enforcement officers were controlled by the Safety Commission, which in turn was under the power of Mayor Ambrose McCoy of the "McCoy-Donovan" political machine.

As president of the Blackstone Valley Ministers' Union, I invited Mr. Hand to tell his story to the union members. Following his appearance, and by vote of the union, I appointed a committee of five clergymen, with the Rev. Vernon Cooke of the Pawtucket Congregation Church as chairman. This group was to make preliminary plans for a program that would deliver our community from the bookie scourge.

No sooner had the news of the ministers' meeting broken on Times Square than orders went out from the bookie "big shots" to close shop.

Three days later the *Providence Journal* reported, "Placing a Bet in the City a Lost Art for Second Day." The "100-shop gambling industry in Pawtucket" had ground to a stop with the "horseparlors shut tighter than a dead meat." This was not true for long, and later Governor John O. Pastore was to send the state police into Pawtucket.

WITHIN A FEW DAYS after the ministers' meeting one of the clergymen had asked to be dismissed from the committee because he had been threatened. We also had been warned that a list of church laymen who patronized the bookies would be released. Phone calls and anonymous letters were all a part of a "scare program" to thwart any positive action on our part.

The ministers, having heard Mr. Hand speak, voted to invite City Hall to tell its side of the story.

When I went to the Chief of Police he told me that he made it a habit not to speak at any meetings.

Next, I went to the chairman of the Pawtucket Public Safety Commission, who also is Speaker of our State House of Representatives. When he was sworn in as chairman of the commission he had declared that he would "enforce the criminal laws so that these illegal operators will be brought to account." His reply to the union's invitation was that he had seen in the morning issue of the *Providence Journal* that I was to extend this invitation to him, and because this item had appeared in the *Journal* before I had come to him, he would not accept the invitation.

The McCoy-Donovan group have a passionate hatred for the *Providence Journal* and *Pawtucket Times* because these two papers stand for good government and consequently have been very critical of the machine's policies.

Although the Safety Commission would not send one of its members to speak before the union, it did invite our committee to meet with its members at a special meeting in the City Hall. During our two and one-half hour conference with the commission we were given to understand that the commission was doing its best but was helpless against the bookies because "they recognized the members of the Vice Squad when they approached the bookies' places of business."

MEANWHILE, THE committee from the Ministers' Union had made plans for an informal meeting of a few residents of Pawtucket who were interested in doing something about law enforcement in their city. This meeting was held in Providence in order to keep the activities of the committee from becoming known down at City Hall. However, the news of the meeting reached Times Square in Pawtucket even before those who attended the gathering in Providence returned to the city.

On March 28, 1949, I called a group of public-minded citizens to order and a temporary chairman and secretary were elected. The people who attended went on record as unanimously backing a "civic association, non-partisan and non-sectarian in spirit and membership."

Soon, however, our chairman had ceased to attend the committee meetings, and the committee itself, because of the pressure of private business, had dwindled to only five men, later to be known as "the five" in the fight for good local government. These five men were the Rev. Vernon Cooke, Messrs. Cleveland Judson, Joseph Kelley, Raymond Larsen, and myself, two ministers and three laymen from four different churches, including one Roman Catholic church.

Mr. Cooke, who had been chairman of the Ministers' Union committee, became chairman of "the five." He has been in Pawtucket for fourteen years, and not only knows many of the influential people of the city, but has many of them in his church. Mr. Judson, a mortician, has lived in the city all his life and knows it "from A-Z." Mr. Kelley, who is the Pawtucket manager of the *Providence Journal,* knows the condition of our city and state governments as well as any man in the community. He also has been a student of municipal organizations for a long time. Mr. Larsen, executive secretary of our YMCA and secretary of our Ministers' Union, although like

myself a newcomer to Pawtucket, has many important contacts, and possesses a real "fighting spirit."

The summer of 1949, with its vacations brought all our endeavors to a standstill. In the fall "the five" who met again knew that they would have to find "the right man" to serve as president.

As we sought to find "the man" we learned that our prospects, though generally in sympathy with our aims, did not want their names to be publicly associated with the kind of organization we had in mind. They were afraid that the "City Hall gang" might take retributory action against them in the nature of higher taxes.

When men who could help financially were approached for their support, they immediately asked, "Who is to be the head of the organization, and what kind of an organization do you have?" We had neither an organization nor a man who had agreed to be president of one such as we were planning!

WEEK AFTER WEEK went by, and interview after interview only resulted in a, "Yes, but. . . ." Finally in the spring of 1950 we found a man acceptable to those who had manifested a vital interest and had promised financial help. This man had ability, "traveled" with the right group, was Irish, and a Roman Catholic. He was approached and after thinking it over for two weeks said, "Yes." "The five" were elated, but too soon.

We arranged a meeting of fifteen interested people who represented the wealthy citizens of our community, the women's organizations, different racial groups, and the press.

Again, weeks went by, and to our great disappointment our president did not do anything. And again summer came, making it impossible to continue our work.

With the coming of the fall months we still did not have any indication that our president was going to act. "The five" felt the work must go on; we had put in too many hours on it now to stop. Two of our group met with our inactive president with the result that he promised to resign. Mr. Cooke, who was chairman of the special ministers' committee appointed by me back in 1948 and who had been working faithfully ever since, became chairman of our endeavors.

During 1950 and the first part of 1951 several things happened in the city to arouse the public and to help our cause. Conflicting reports concerning bookies appeared. On one day the mayor would say there were no bookies and then on the very next day he would report action to be taken against them. The Chief of Police said the problem had been settled, and yet newspaper reporters would go out and make bets in any number of bookie joints. Some people sent their bets along with their grocery orders. When Governor Pastore sent the State Police into the city it was evident the bookie problem had not been solved.

By permission of the State Legislature the City Fathers changed the fiscal year for Pawtucket, stating that this meant a 20 per cent reduction in taxes. In reality it meant a 60 per cent increase! People began to ask, "Is City Hall running out of money?"

In the fall of 1950, the Republican and Independent (the latter being Democrats out of the city party) joined hands to support a candidate against McCoy of the "McCoy-Donovan" machine. Election day proved to be as exciting as it was predicted to be!

There were many complaints by voters of irregularities in voting places. One of these complaints involved a captain of the police force, who had used "strong arm tactics." He was convicted later of this and fined for his actions.

When the voting was over the State Police came into Pawtucket and impounded the voting machines. It was believed that the coalition party had won by a small margin; however, there were still the absentee ballots to be counted. Several weeks went by with Pawtucket citizens not knowing who their next mayor would be. Finally it was officially announced that Lawrence McCarthy, the coalition candidate, had won by approximately 150 votes.

Nevertheless, this did not mean the "gang" was through! In their last meeting before the inauguration of Mr. McCarthy they stripped the new mayor of all his powers. For instance, the police were no longer to be under the Safety Commission, which was formerly under the mayor, but under a committee appointed by themselves.

The machine had succeeded in electing just enough aldermen and councilmen to give them the majority. Thus, they were able to over-ride the mayor's veto against a measure that would give one of their men the authority to sign for a bond issue if the mayor refused to do so. At the time of this writing the Superior Court has given Mayor McCarthy a preliminary injunction restraining the "gang" from borrowing money without the mayor's approval.

PUBLIC SENTIMENT WAS rising, and believing the time to be most excellent for the launching of a civic organization we again set forth with a "do or die" determination to find the right man to be its president. And this we did in Mr. Amos Lachapelle, one of the fifteen, a prominent local attorney, and former special assistant Attorney-General who prosecuted voting fraud cases in 1939.

In order to take advantage of the turmoil in the Ctiy Hall we had to act fast. On Feb. 21st of the year incorporation papers were filed with the Secretary of State and we received our charter as the Citizens' League of Pawtucket:

"To promote business-like, honest and efficient conduct of local government;

"To collect and disseminate information relative to local and state government and the conduct of public officials;

"To investigate the administration of local offices and the operations of local laws;

"To induce citizens to take a more active interest in the affairs of government and the conduct of public officials;

"To encourage competent men and women to stand for public office and to support wholesome leadership in public affairs."

After two years of hard and discouraging work a perm-

nent organization of public spirited citizens (the first of its kind around here) had been organized, with a downtown office and a full time secretary.

WE LAUNCHED THIS new organization for good government on the following evening, it appropriately being on Washington's birthday. Nearly 100 men and women, by invitation from the fifteen, gathered to hear Mr. Richard S. Childs from New York, who is often called "the father of the City-Manager Plan."

Already the Citizens' League is uniting with other groups throughout the state to obtain "home rule" for the cities and towns of Rhode Island, and The Home Rule Assn. of Rhode Island has been organized. We want to wrest the control of our cities, which rightfully belongs to those who live in them, from the machine politicians in the State Legislature who have been using the cities for their own gains.

The Citizens' League also is to seek a council-manager charter for Pawtucket which would replace its present "horse and buggy" charter. We are convinced that good local government will meet the other needs of our community.

We do not believe the battle has been won; the hardest part lies ahead of us. Already we are being attacked as "Old guard Republicans, anti-Catholic, vigilantes, and business-chamberites."

Nevertheless, we are definitely on the way to victory and have learned from first hand experience that faith and hard work can move mighty high mountains!

The Little Church Behind The Curtain

(Continued from Page 4)

The first problem — finding a house of worship — took the church all the way back to the days of 1868, when it had relied upon the hospitality of fellow German Protestants for a temporary home. In 1946 the membership of the Ernst Moritz Arndt Evangelical Church offered to move up its services an hour so that the Americans could also use the church. This type of German-American co-operation has continued ever since. It was highlighted in 1948 by a ceremony in which the Americans presented their German hosts with a bell of friendship to replace one of the four carried off by Hitler's armor makers.

It is Dr. Siebens' firm belief that no matter what its denomination, a church's first duty is to administer to the community of which it is a part. Consequently this American religious organization has found itself heavily involved in relief work and in aiding German youth. "We were drawn into relief work almost against our will, as that was not our specific function," said the minister, "but we find that we cannot be good Christians and go by on the other side of the road; therefore we are constantly administering relief to the local German population."

The church's work with its own youth has not hindered its efforts to help German youngsters as well. The postwar Sunday school was organized in the autumn of 1946. Classes were held on Saturday mornings in one of the local schools with students transported to class on military government busses. At the insistence of the youngsters this was changed later to the normal morning hour on Sunday, but it was the Sunday service that brought German boys and girls to the American church. Consequently a German youth program was introduced by the church with the Germans having their own choir and participating in the church's summer camp.

One of the most effective organizations of the church is the Women's Guild, which gained prominence in 1946 when, with the help of the pastor, it observed for the first time in Germany the World Day of Prayer held ever since on the first Friday of Lent. The first ceremony brought to the altar as a group, women of Russia, Germany, France, Great Britain and the United States. Many in the capacity congregation were so impressed that the service has spread to numerous churches in East Germany as well as in Berlin and West Germany.

CHURCH OFFICIALS make it a point to fete returning Germans as an assurance to them that the same spirit of friendliness which they found in America will continue in the American colony of Berlin.

Unlike most Stateside community churches the American Church of Berlin is faced with a continually changing congregation. More than 1,000 parishioners have drifted in and out during the past three years but the congregation remains around 500. Weddings, baptisms, funerals and baccalauraeate services are constantly on the agenda of the pastor.

However, the pastor's work does not end at the door of the American community. Often he is called upon as the unofficial representative of American Protestantism. He has addressed meetings of German church leaders, including the Synod Meeting of the Reformed Church in Germany and the Free University of Berlin's School of Theology. Several times Dr. Siebens has broadcast over RIAS (Radio in the American Sector) words of encouragement to those in the East Zone. As more Americans in the business and diplomatic world return, he is called upon to accept greater responsibilities.

The church's local governing board, in conjunction with the stateside committee headed by former OMGUS chief of Legal Affairs Benjamin Habberton, the National Council of Churches, and Dr. Daniel Poling, chairman of President Truman's Commission on Morals and Morale of Troops Abroad, are working closely together, planning for the day when the church once again has its own home.

THESE "CARETAKERS" keep in mind what US High Commissioner John McCloy once put into words when he stated that the American Church "not only meets the spiritual needs of its worshipers but serves as a symbol of American freedom to the citizens of Berlin, and to those of an ideological persuasion different from ours." The American Community Church of Berlin has let it be known that, in this spirit, it will remain in Berlin. — *Reprinted from "Information Bulletin," monthly magazine of U.S. High Commissioner for Germany.*

Library of the UNION THEOLOGICAL SEMINARY New York

"Christian Expression"

Buck Hill Falls, Pa. (RNS) — Nelson Rockefeller said here that the Point IV program is "a significant expression of the Christian heritage of this country."

He addressed more than 100 churchmen, United Nations and State Department officials in his capacity as chairman of the President's Advisory Board on International Development. The meeting was convened under the auspices of the department of international justice and goodwill and the division of foreign missions of the National Council of Churches to discuss government-sponsored programs of technical assistance.

"People say we have no tradition to guide us in the Point IV program," Mr. Rockefeller said, "but we have a heritage of faith stronger than that of any other nation in the world to direct us in the problems we face today. The concept of the brotherhood of man and the teachings of Christ give us a clear road to follow."

Mr. Rockefeller paid tribute to the churches as pioneers in tackling social problems of underdeveloped countries. He said that social progress overseas must now be carried forward in terms of broad economic development.

Not A Scapegoat

The Rev. Jack McMichael is executive secretary of the unofficial Methodist Federation for Social Action. The federation is composed mostly of liberal Methodists who believe in educating and stimulating The Methodist Church on social questions. An article in the *Reader's Digest* by Stanley High some time ago unfairly portrayed the federation. It named McMichael and quoted some of his statements. A hue and cry went up from all over Methodism. Those who hued and cried the loudest knew little or nothing about the federation except what the *Digest* said and they seemed to prefer the *Digest's* statement to that of Methodists who knew the federation to be something very different. Mr. McMichael became a natural target. Next month a federation committee must decide whether or not to retain him. Some of his defenders claim he is being made a scapegoat.

It had not been our intention to discuss the issue again but since other periodicals have, it is difficult not to say something, particularly in view of the scapegoat charge.

We are among those who oppose Mr. McMichael, not on personal grounds but on the basis of policy and we resent the charge that he is being made a scapegoat by or for anybody. We believe those within the federation who oppose his re-election hold a position similar to our own and for the sake of the record it ought to be stated.

1. Criticism of Mr. McMichael within the federation itself preceded by years the *Reader's Digest* article. Some members in Michigan viewed his original election with grave doubts and their dissatisfaction increased with the years. Therefore, the *Digest* article could not have originated this opposition. Matters had been coming to a head for some time and quite likely would be at their present stage if no *Digest* article had appeared.

2. Those who raise the cry of scapegoat are falling into the same extremist type of reasoning as that used in the High article. They assume that not to be for McMichael is to make him a scapegoat. They allow for no other position. This is not only unjust but intolerant because there *is* another position and always has been as noted above.

3. McMichael defenders have plead his case on the grounds that it would give comfort to Stanley High and the *Reader's Digest* if he should resign or be ousted. This is an unfortunate risk that has to be run and will simply have to be regarded as one of those embarrassing coincidences. We have yet to learn of a federation member who opposes McMichael who has any love for the *Digest*. It is therefore ridiculous that they would do its bidding.

It is not necessary to review here the differences over policy within the federation. Such conflicts are nothing new. They happen in Washington all the time. But we believe those differences are so fundamental that McMichael should resign or be removed from any position with the federation. Failure to do this threatens the life of the organization and *that* indeed *would* bring comfort to the opposition! — *Editorial reprinted from the "Michigan Christian Advocate," April 19, 1951.*

Papers Of Methodist Bishop

Washington, D.C. (RNS) — The Library of Congress has acquired the papers of Methodist Bishop John Philip Newman, a confidant of President U. S. Grant, and pastor to many other famous figures in the post Civil War era.

The papers are a gift of Stephen Lorant and Charles R. Whipple, and cover the period 1869-1901. Bishop Newman came to Washington in 1869 as pastor of Metropolitan Methodist Church. He also was elected chaplain of the United States Senate.

Among the papers are many letters written to members of Grant's family and to other official persons in Washington.

The Great Probe

(Continued from Page 3)

$5,000 last year on beano," was the answer.

This is not organized crime. It is legal, but it is gambling. And it is allowed because a lot of so-called Christians did not go to the polls in local-option decisions and vote against permitting it. Some even voted for it. But it sets the stage for bigger gambling, for racketeering, for corruption of police, for the demoralization of the nation's fibre of righteousness. We, you and I, must be concerned and must exert the democratic pressure which is our right upon those who would corrupt the youth and adults alike. And we should support the civic leagues, the state councils of churches, and all other organizations which are carrying on the fight against such evils for us.

The implications of the response to the crime hearing broadcasts as a television show are many, and some of them relate directly to our Christian outlook. It seems to indicate that we have here a dramatic means whereby the whole country can take a more active and informed interest on behalf of right in what is done by government. Some of our Congressmen are now advocating that some ses-

A PASTORAL PARABLE

J. EDWARD CAROTHERS

"On Letting Tyrants Rule"

Now it came to pass that a certain youth came unto the Pastor of the Temple and he was dismayed because the Pentagon Paper was in his hand, and he was drafted into the army. For in those days, the nations played with the Evil One to bring Hell upon the earth.

And the Pastor was sore troubled because of the national and international idiocy. But he was even more troubled by the young man who said, "Pastor, it is better for me to die by my own hand than to fight against another without cause."

Then did the young man say that no Philistine nor any one from the tribes of Gath, Calneh or any others had ever done him harm. Therefore, what cause could he have for bearing arms against another?

And the Pastor was pinned to the wall, and he called hard upon his memory for some convincing scripture, but he found none. And the young man held forth the more until the Old Man was nigh to weeping for that he had not answers.

Then did he recall the minor prophet who is called, Dennis de Rougement, that he had told a tale. A shepherd and a sheep and a wolf met together. The sheep, knowing that the shepherd would shear him or the wolf would eat him, remained neutral while the shepherd and the wolf fought it out.

Therefore, did the Pastor find his tongue although it was a dry one, and he spoke, saying, "Whenever tyrants gather nations to do their will, the men who believe not in tyranny must overthrow them."

But the young man still found no cause in his heart, for he had not learned the meaning of tyranny, nor did he despise its existence.

ons of Congress should be televised, giving every person who could see it a seat in the visitors' gallery. We might come to know how well — perhaps, some of them will fear, too well — our elected representatives are serving us by their actions there. And we would be able to judge them by our standards of Christian service to the nation.

I think it has come as a surprise to some of the television industry's leaders that people would rather see an event of genuine importance to Christian citizenship than the frivolous entertainment which so often clutters the screen.

And as to the uses of this great new instrument for serious themes, it might be well to repeat what a woman, former NBC executive, said to the ministers at Rolling Ridge. If religious television, such as "Hill Number One" or "The Circuit Rider," is to find its place and reach people in the way it should — with a message which so many do not come to church to hear — encouragement is needed. Whenever a Christian viewer of such a program will take a few minutes to write a word of appreciation to the station presenting the program, it will help to keep that kind of program coming. Audience reaction is the only clue they have to judge by; and such a type of program may well be dropped for lack of response.

For the Christian must be a Christian at all times, not just a Sunday church-goer hearing half-understood stories of long ago. He must be a Christian as he goes about his work, as he talks with his neighbors, as he buys and sells, and even as he views his television. It's a big order, it's a challenge. But Christians are always ready to face the challenges, whether big or little, meeting them all with justice and mercy and faith, and with love of one another.

Dr. E. Stanley Jones In Japan

Evangelistic meetings, with the attendance up into the thousands, are attracting wide attention throughout Japan, according to reports reaching the United States. The meetings are under the auspices of the National Christian Council of Japan, and the principal speaker is the Rev. E. Stanley Jones, famous Methodist missionary to India, author, and evangelist.

Says the Rev. Lee Palmore, of Kwansei Gakuin, Nishinomiya Shi, "God is greatly using Dr. Jones on this evangelistic tour of Japan. In Himeji City, where we served for four years, we saw 258 persons standing asking for prayers — these out of a mass meeting of over two thousand. They had earlier signed decision cards for the Christian way of life. In the prewar days we could never get 250 out to any meeting."

A Tokyo newspaper reported recently: "Dr. E. Stanley Jones, world famous evangelist, is holding meetings in many cities throughout Japan. His interpreter, Mr. S. Yasumura, says: 'Dr. Jones is welcomed everywhere he goes; his meetings are well attended; the people listen earnestly to his message and many decision cards are signed. At one meeting held in Shizuoka Public Hall, 1,500 attended. The prefectural governor attended and welcomed Dr. Jones. The message stirred him deeply so that he signed a decision card.' "

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MacArthur Supports ICU

NEW YORK (RNS)—General of the Army Douglas MacArthur has called upon American churches to support a nation-wide appeal for funds to build the International Christian University at Mitaka, Japan. The general is honorary chairman of the national sponsoring committee for the university.

In a statement to Harold W. Hackett, ICU vice-president, General MacArthur said:

"This Christian university is one of the most important things America and the outside world can do to create for Japan a future leadership with a humanitarian viewpoint.

"Only a spiritual basis with its emphasis on freedom, because it postulates human dignity and because it believes in an Almighty God as Creator and Sovereign of all, can insure democracy's permanency in Japan."

Ministers Get Ruling

WASHINGTON, D.C. (RNS) — Ministers performing lay work in non-religious organizations are not subject to the Social Security Act, or to payroll deductions or benefits under it, if they are doing such work at the direction of the church body which they serve as clergymen.

If, however, they perform lay work in a non-religious organization and such work is not at the direction of their church body, they are subject to the act, insofar as their lay work is concerned.

In this case only the services performed by the minister in the conduct of religious worship or the ministration of sacerdotal functions are excepted from "employment" as defined in the act.

Where the organization is religious in character, the minister is excluded from coverage whether he serves in his post at the specific direction of his church body or not.

This ruling was issued by Commissioner George J. Schoeneman of the U. S. Bureau of Internal Revenue. It was made necessary by the large number of borderline cases involving social security coverage of workers in religious organizations and non-profit institutions.

Ministers are generally excluded from the Social Security Act and cannot be covered by it, even if that is their desire.

Religion-Labor Foundation To Move

WASHINGTON, D.C. (RNS)—Headquarters of the National Religion and Labor Foundation will be temporarily moved to Atlanta, Ga., from New Haven, Conn., it was decided by the executive board at a meeting here.

The removal is an outgrowth of the board's ouster of Mr. Willard Uphaus as executive secretary because of his participation in the Communist-sponsored Warsaw World Peace Congress. Mr. Uphaus lives in New Haven.

The Rev. Francis W. McPeek of Chicago, a co-chairman of the foundation, said the board hopes to name a new location and a successor to Mr. Uphaus by Sept. 1st.

Mr. McPeek confirmed a report that three members of the board had resigned in connection with the ouster of Mr. Uphaus. They are Dr. Kermit Eby, associate professor of social sciences at the University of Chicago; Dr. Joseph F. Fletcher, professor at the Episcopal Theological School, Cambridge, Mass.; and the Rev. Loyd F. Worley, pastor of First Methodist Church, Stamford, Conn.

From Sheriff's Sale To Service

The Story of the Dixon Methodist Church

Methodists Prints

Youngsters who attended the first Sunday school held at Dixon Church, Dayton, O., organized before the church's windows were put in. Pastor Dixon in background.

BETTY THOMPSON

On Labor Day 1950 a group of Methodists in Dayton, Ohio, went to work on the topless four walls of a concrete building which is now their church. By nightfall the roof was on.

The labor they put in on a holiday is just one manifestation of the enthusiasm generated by a group of people who really want a church. Since July 9, 1950 when the first formal meeting of the church was held with 27 members, the church has grown to 79 members in May 1951.

The Rev. J. Inman Dixon, tall, quiet-speaking minister, had his hands full with the large Negro congregation of Dayton's McKinley Church. But he couldn't rest until he had done something for the expanding residential section of the Ohio industrial city. In line with the department of Negro work of the Methodist Board of Missions he wanted his church to mother a mission. The area that interested him was a veteran's housing project, filled with GI's and their growing young families and in desperate need of a church.

Mr. Dixon's own church did not resent their minister's new interest. From the first the pastor presented the outpost church as a challenge to the older one. After he made a church census in the new community and discovered more than two dozen families on one street who belonged to no church, he began holding services. First he secured the endorsement of district superintendent S. P. Jenkins and brought the nine young married men, nucleus of the group which had signed up for membership, to the altar of McKinley the Sunday before he began services. The minister told his congregation of his plan and asked for their aid and support as essential to growth of the new enterprise. McKinley warmed to the plan and evidenced maternal interest through aid in labor, gifts, and leadership.

The church was a challenge Mr. Dixon literally could not refuse. In recounting its history he says that he prayed over the problem for many hours and once when he was asking God's aid in obtaining funds he was told to leave his study and go where the money was. He approached a bank official and the man was so impressed by his earnest desire to help the people of the new community that he relaxed his usual stiff requirements and let the preacher have more money than his security warranted.

Standing in a strategic spot in the community was the concrete brick building — or the section of four walls suggesting it. It was near the center of the Methodist concentration and the developing marketing district as well as opposite two schools. Two years earlier Mr. Dixon had viewed the property for himself but had been refused sale. Now he wanted it for the new church As he stood on the site wondering what to do, he watched a man move in the overgrowth of weeds in front of the uncompleted building. The minister went up and began talking in casual friendly fashion. Soon the man was telling him of his troubles.

The building had a history of unfulfilled hopes. It was started by someone who lacked funds to finish it. The next owner was tricked by a builder who squandered his funds, the minister was told. The present purchaser had obtained it at sheriff's sal and he was weary of the whole busines Like the others he was having trouble.

"I don't feel like fooling with it. If could get someone to take it off my hand I'd sell it this minute," he said in weary di gust.

The minister's heart turned over. Her was just what he needed for his homeles congregation. Having no idea where h would get the money, he offered to buy th building — and was accepted with dizzyin readiness.

"I had a dream — to take religion to thi community," says the determined Mr. Dixon

Dixon Church, as the congregation insiste on calling it over the minister's protest, ha brought social cohesion to a group of peopl who were living near each other with n common interests. Most of the residents o the young community worked in industr on shifts with only week-ends for getting t know their neighbors. Proud of their churc and what they have made possible throug their own labor, they have developed a rea fellowship of sharing. They get togethe for church dinners on Saturday nights.

Since it was organized in July of 1950 th church has grown remarkably. In the sum mer months before they had a building th group met on the lawns of members of th congregation. When district superintenden Jenkins came for the first quarterly confer ence Oct. 8th, there were 60 members. Be fore the windows were put in the new build ing, a Sunday school was organized. At th first meeting 51 registered for church scho membership. With the aid of McKinley, a W.S.C.S., Youth Fellowship, choir, and othe regular organizations of the church hav been formed. The celebration of the offici opening was attended by a large number o officers and members of McKinley.

As they near the close of the fourth quarte

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this conference year an 11 a.m. program held in addition to Mr. Dixon's regular e p.m. service. The first of these services is held on Easter. Conducted by local inisters of McKinley Church, students ided into the ministry under Mr. Dixon's idership, these services grow in memberip with the passing of each Sunday.

A graduate of Tennessee State Agricultural d Industrial College, Nashville, Tenn., 35, and Gammon School of Theology, Atnta, Ga., 1938, Mr. Dixon has an M.A. om Butler University in the psychology of ligion. He has done work toward his .D. at Ohio State University. Married to class mate he met while at Gammon, the inister emphasizes that his wife's support abled him to take personal risk in the new nture.

Mr. Dixon feels that the new church is ne of the most rewarding things he and his cKinley congregation have had anything to with. And his advice to other old and tablished churches which may be feeling little stodgy and lethargic is "establish an itpost church or church school" and watch grow.

Order Of St. Luke Will Meet

The Order of St. Luke, a fellowship of Methodist ministers which was organized our years ago to promote interest in worhip and the sacraments, will hold its fourth nnual convocation May 23-25 in Webster Hills Methodist Church, Webster Groves, Mo., with Bishop Ivan Lee Holt of St. Louis the principal speaker.

In 1944, Bishop Holt was chairman of the ommission which produced the Book of Worship, and it is in regard to that work hat he will speak at the meeting.

Among the other speakers will be the Rev. Earle G. Hamilton, minister of Bowman Church, St. Louis. The Rev. T. Cecil Swackamer is host pastor.

Director of the Order of St. Luke is the Rev. R. P. Marshall of Sunbury, Pa.

Explore Ecumenicity

Under the auspices of the Wilmington, Delaware, Council of Churches, that city pent three days, April 22nd to 24th, exploring the meaning and workings of the ecumenical movement with special emphasis n the world mission of Christianity, as exmplified by the work of the International Missionary Council and the World Council of Churches. Sixteen meetings were attended y some 3500 persons of all denominations. It is hoped that the experiment may serve s a "pilot project" which will be followed n other communities.

The theme of "The Christian Response to he World Crisis" was discussed in churches, uncheon and dinner meetings, in schools, nd on several radio and television programs. Problems dealt with included religious liberty, democracy, economic and social change, Communism, famine in India, literacy, nationalism. Programs were planned to give both church members and the "unchurched" a more complete understanding of relevance of Christianity to today's world. Speaking on a number of the programs were three members of the staff of the International Missionary Council: the Rev. Charles W Ranson, general secretary; the Rev. Richey Hogg, director of immediate action program; and Mr. Orrin R. Magill, director of public relations. Arrangements for the program were made by Mr. Wilbert Smith, executive of the Wilmington Council.

Helen Kim Thanks America

"The people of Korea, whose hope was growing bright that all was coming out right in our land, feared that the removal of General Douglass MacArthur might mean a change of policy in the U.N. or in the United States: but we have been reassured that there will be no change — though we still feel a great loss."

So said Miss Helen Kim, leading woman educator of Korea, Thursday (April 19th) to the executive committee of the Board of Missions and Church Extension of The Methodist Church, at 150 Fifth Ave., New York City. Miss Kim, who arrived in New York by plane from Korea that same morning was rushed from the International Airfield to speak before the closing session of the committee's session. She was greeted by Bishop Arthur J. Moore of Atlanta, Ga., president of the board; Mrs. Frank G. Brooks, Mount Vernon, Iowa, president of the Woman's Division; and Miss Margaret Billingsley, secretary for Korea.

Miss Kim has come to the United States on a "good will mission," sent by the Korean Citizens League on Friendly Relations to thank U.S.A. and U.N. groups for their aid to Korea since June 1950.

A graduate of Ohio Wesleyan, Columbia, and Boston Universities, Miss Kim is president of Ewha Woman's University, Seoul, a Methodist-supported university which before hostilities had 1250 students. Classes are now being carried on temporarily in Pusan.

"As I visit your land and other U.N. lands, I want to impress upon them that Korea will always remember and be thankful to them for sending their sons to our rescue last June. Koreans are determined to fight this thing through, realizing that we are not fighting for Korea alone, but fighting for the freedom of all mankind, and for the saving of mankind's culture. The sacrifice we have already made is too great to halt now. In fact, we have lost everything we possess — we have nothing more to lose."

Miss Kim was reported in the world press as having been executed by Communists at the beginning of the invasion of the South, because of her former prominence as a delegate to the U.N., and her role in the South Korean government. Instead, she had managed to make her way out of Seoul in disguise, and more recently she has been in Pusan, the refugee city. She hopes to be able to return to Seoul, and re-establish the university there, though the buildings have been damaged both in air raids and through Communist occupancy.

Referring to the mass disappearance of leaders of the Christian forces when the Communists took over for a period, Miss Kim said, "Those of us who remain are trying to carry on — each trying to do the work of two or three who are gone."

"In Pusan today, people are flocking to the Christian churches in great numbers. We have had to stand in line to get into a basement or corridor to hear a sermon through amplifiers. Recently we organized three Methodist congregations in Pusan. They are meeting in homes, and some of the remaining Methodist pastors are serving them."

Judge Bocobo Visits U.S.A.

Dr. Jorge Bocobo, former justice of the Supreme Court of the Philippines, will spend the months of May and June in the United States before going to Spain to aid in the revision of the old Spanish Civil Code. He is chairman of the Philippines Code Commission and was chiefly responsible for the Philippines Civil Code now in use.

Mr. Bocobo will be accompanied by his wife. They will be guests of their daughter, the wife of the First Secretary of the Philippines Embassy in Washington, D.C.

Dr. Bocobo, long an active Methodist, and a former president of the Philippines Federation of Christian Churches, is vice-chairman of the board of trustees of Central Methodist Church, Manila. He has been president of the University of the Philippines, minister of public instruction, and chairman of the integrity board of the Republic of the Philippines.

Books Reviewed

"Roads To Radiant Living"

By Charles L. Allen. Fleming H. Revell Co. Price, $2.00.

Dr. Allen conducts a column for the Atlanta *Journal-Constitution* in many ways similar to the column "Getting A Kick Out Of Life" conducted in ZIONS HERALD for so many years by the late Dr. Stidger. This book is a compilation of 53 of those columns. Each one is brief and complete in itself, yet they all revolve around a common hub — practical Christianity. Dr. Allen, the minister of Grace Methodist Church, Atlanta, is no reformer and he is no psychiatrist; he is a large-hearted human being who likes to help people help themselves and so he writes on such themes as "What's Worrying You?" "Make Up Your Mind!" "Believe Something Big," and "Let Christ Change You."

Each one of these "heart-side" meditations is packed with illustrations drawn chiefly from personal experiences (often from the persons who have come or written to him seeking guidance) but the borderline between fact and fiction is not always well defined. The book would be useful to many who like some such meditation as a part of their daily devotional pattern. — *Reviewed by R. E. Balcomb.*

"With Singleness Of Heart"

By Gerald Kennedy. Harper and Bros., New York, 1951. Price, $2.00.

This is such a book as only a gifted minister, after ripening years in the pastorate, could write. While it is not a contribution to profound thinking, as the author says, it is a book from which every pastor who reads it will derive profit. It is meant to bring him to "Singleness of Heart" in his high calling. It is regrettable that there were not such books for older men to have read in their earlier lives.

The eight lectures are loosely connected, but each of them delivers a message the Christian church needs her pastors, and laymen, to assimilate into the practice of their callings. The writer "Keeps his eye on the ball" to the last page, whether he uses driver, brassy, iron or putter. His best "hole" is No. II, "The Critic." Five and six, "The Revealer" and "The Repairer," come close to par. Where many golfers weaken, he comes in strong on the home stretch, as he presents the pastor as "The Leader."

No honest reviewer is ever facetious about his subject. He really tries to awaken interest in a worthy book. Read "With Singleness of Heart" and understand the golf figure in the review. Bishop Kennedy says his book is meant for his Portland Area. Boston Area needs it, not to raise callouses on their brains, but to arouse their spirits, and focus their powers where they need to make their most effective impact upon their parishes. — *Reviewed by J. E. Wagner.*

"A Better Hope"

By Charles Ray Goff. Fleming H. Revell Co., 1951. Price, $2.00.

About a year ago a Quaker speaking to a group of Baptists praised the work of a Methodist. The Quaker was Elton Trueblood; he was speaking to the Baptist ministers of Massachusetts on the needs of Protestantism; and he highly commended the work of Charles Ray Goff at Methodism's Chicago Temple as an example of what Protestantism ought to be doing in downtown situations. This book of sermons by Dr. Goff reveals the simple, straightforward type of preaching we ought to have in all our churches. It reveals a preacher whose theology is the foundation rather than the crown of his sermon; one whose outline is not always clear but whose message is always interesting and helpful to people at the point of daily living. No wonder 1300 people come every Sunday to worship by hearing the Word! Some of the themes are: "The Difference We Can Make," "Do You Want To Live?" "When The World Faces The Altar," and "Leave These To God." One of the nicest features of the book, and one which ought to be included in every book of sermons, is a foreword by R. P. Marshall describing the man, the methods, and the church behind the sermons. — *Reviewed by R. E. Balcomb.*

"God Makes The Difference"

By Edwin McNeil Poteat. Harper and Bros., New York. Price, $3.00.

This is a book thoughtful laymen will be glad to have their pastors read, and hard working pastors will find a gold mine of highly inspirational sermonic materials. It is not light, though vividly lucid reading. Technical scholars will read it with satisfaction, while every day people will read it and be stimulated and entertained. Like beef steak, of precious memory, it is firm, flavorful, and juicy.

Bishop Quayle once said "The unabridged dictionary is the most entertaining book in print." Dr. Poteat certainly read his unabridged, and has a retentive memory. Yet one reads his book with fewer reference to dictionaries than when he reads nine out of ten philosophers. His command of words is profound, but not pedantic.

"Faith is an honest effort to give the highest meaning to all that we know," is our author's key sentence. The Christian's God is the most stirring and satisfactory explanation of what natural science has discovered or creationalists have tried to explain. Students of sociology, history, economics, politics, domestic problems, organized society and organized religion, as well as of immortality find God the clearest and most satisfactory explanation of all they know. Optimism flourishes through these pages, though no shallow or wishful thinking clutter them. The reader is not left wondering what Dr. Poteat thinks, while wandering through a maze of quotations, meant to establish his standing as a scholar, though there are plenty of references to the best authorities in every field discussed. These quotations are organized into conclusions, expressing his own convictions. One comes to feel that he is reading an authority; not merely one familiar with authorities.

"God Makes the Difference" is rightly named. Readers conclude that God does make the difference. — *Reviewed by J. E. Wagner.*

"The Seventeen Reader"

Bryna Ivens, editor. J. B. Lippincott Co. 1951. Price, $2.75.

Many magazines find it profitable to publish as single volume collections the best stories they have bought and published during a year or more. *Reader's Digest* and *Saturday Evening Post* are now joined in this by *Seventeen*, the journal devotedly read by "millions of teen-age girls."

When the magazine was founded its creators said to these girls: "We think you are important. We take you seriously, not as children — but as the growing up, eager, unsure, energetic, problem-beset, fun-loving, earnest young people you are. And we are going to try to be your 'service magazine,' providing guide-lines to your place in the home, in your schools, and social life, and in this complex, confusing world." This sounds like a worthy goal for religious education, too. In a strange way *Seventeen* has succeeded with the kind of devout loyalty on the part of its readers that the religious educator dreams about. Study of this magazine might lend some pointers.

This volume includes 35 articles, eight stories, and six poems (by readers). "How about drinking and smoking?" This magazine says no intelligently and appeals its

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se on points that matter to the teens. Again d again *Seventeen* surprises. Parent, pas-r, and teacher certainly should know what eir "little girls are made of," and reading eir magazine is one direct way to find out hat their world is like before plunging into — *Reviewed by J. F. Olson.*

Religious Perspectives In ollege Teaching"

Hazen Foundation, New Haven, Conn.

The first five volumes of this very sig-ficant series of pamphlets were reviewed in ONS HERALD, Feb. 21, 1951. Two more pics have been covered by these latest ad-tions. Robert Ulich of Harvard has writ-n on the perspectives in "The Preparation Teachers," and Joseph S. Daltry of Wes-yan University has written on "Music."

Dr. Ulich's work is one of the ablest essays n current education in print. He cites as e central problem this: "If among Amer-an teachers and families there is a fading way of transcendental convictions, if de-ocracy and democratic education are con-ived of in a narrow political sense, or in e manner of a merely relativist and experi-ental philosophy, then our republic will ecome but one of several forms of organiza-on by which men have tried and will try to der and police their societies." And then e gives the alternative.

Dr. Daltry's writing should be read by very choir master, choir member, music ommittee member, pastor and person who is oncerned with religion and music. While irected to a particular problem it is of niversal value. He faces squarely the lack f co-ordination between our belief and our usic intended to convey and interpret be-ef. — *Reviewed by J. F. Olson.*

A Method Of Prayer"

By Johannes Kelpius. Edited, with an In-oduction, by E. Gordon Alderfer. Harper nd Brothers, New York. Price, $1.50.

Here is a booklet, 52 pages, carried at the nd of a 72 page Introduction. Almost, his relic of ancient times, "A Method of rayer," defies analysis, while awakening eep inner desires and emotions. It is a ystical approach to prayer. It urges "pray-r without ceasing," but in the main with-ut words or even focused thinking. It sists that constant inner prayer, deeper an consciousness, and more real than ut-red prayer, must be attained by such as ould become perfect Christians.

Kelpius writes, not like a modern thinker, ho is logical, and bases his conclusions on olid foundations, but like an ancient prophet ho exclaims, "Thus saith the Lord." Yet, ke the prophets, he compells attention and rouses deep interest. Having read him, a evout praying man wonders if he is not issing something divine grace provides for hose who seek the deeper and more profound experiences our faith provides for us. An antiquarian's relic he may be, but he certainly knew something about the depths of reality moderns may profit by learning.

The Introduction is another matter: It is a brief history of communal Christian efforts which flourished, more or less, through the 18th century, of one of which Kelpius was the devout leader. Having begun reading the Introduction this reviewer did not lay the book down until he had finished it. It is pocket size. Try carrying it about for "snatch reading." — *Reviewed by J. E. Wagner.*

"Strengthening The Spiritual Life"

By Nels F. S. Ferré. Harper and Bros. Price, $1.00.

Those who have met Nels Ferré, or have read his other books, are now given an intimate look into his way of kindling his spiritual glow. The talks were originally given at the International Convention of the Disciples of Christ, but they read as though they had been re-worked for publication. His program is one of *discipline* for the individual and the family. It is a detailed account telling how to establish a routine, citing times, and programming family worship. In contrast to his theological writing this book is simple and direct, and gets down to such human illustrations as Ted Williams relaxing at the plate.

The one point which will pose a problem for the layman is the spiritualization of work. This may not be so complex for the pastor, teacher, doctor, and a few others. However, there are a good many ways to earn a living that do not lend themselves to become a "family vocation." (cf. page 47) Beyond the Bible the suggested readings take off on a rather high intellectual plane — but why go beyond the Bible?

This is a valuable guide toward building a Christian home. It is both profound and simple, disturbing and helpful. — *Reviewed by J. F. Olson.*

"A Planned Program For The Church Year"

By Weldon Crossland. Abingdon-Cokesbury Press, Nashville, Tenn. Price, $2.00.

In this book the pastor of a great church reveals one among many reasons for his very genuine success. In addition to being a prophet come from God, he is the practical manager of a corporation, with thousands invested, and a large budget to manage, endeavoring to Christianize this world. He is too practical to attempt any such thing without a definite program with definite goals and definite means for attaining them.

The chief contribution of this book is not to convince the reader that programs are desirable, possible, completely essential to success, but it sets up such a program in minute detail, and it is skillfully done. Any pastor who has organized a program for his church and work will recognize the author's genius, and admire his thoroughness.

"Any minister of any church of any size, anywhere, can lead his congregation in outlining its program on a 12 month basis," is the confident assurance which opens the discussion. Goals for attainment in every field of endeavor must be set up. How sane and practical! Adequate means for attaining these goals must be adopted. How to do this is illustrated in the Appendix, which comprises one-fifth of the book.

Even if while reading this Specimen Program one is reminded of Bishop Quayle's witicism that, in his evangelistic program for the church, Bishop Henderson "did not leave the brethren any place to spit," there is nothing superfluous in it. Perplexed pastors may adopt its suggestions with confidence. They will work. — *Reviewed by J. E. Wagner.*

Treasurers of local churches aid the cause of Christ greatly when they clear their treasuries of World Service and Conference Benevolence funds *before* May 31, the end of the church fiscal year. Send all funds on hand to conference treasurers before that date.

"Silver Scepters"

By James Puckett. Banner Press, Emory University, Georgia. Price, $2.00.

This is a collection of poems by a man who is not primarily a poet, but a professional man who has nevertheless "received recognition and won first honors" in a recent poetry contest conducted by the Atlanta Writers Club. His themes are frequently nostalgic, sometimes whimsical, sometimes spiritual. For the most part, the poems are less than a page in length. This reviewer may be unusually dense, but it seemed that at times a clever thought or phrase so dominated the poet's mind that he put down something he didn't believe. For example, there are several affirmations of immortality, but then there is this quatrain also:

> A fleeting breath is life,
> So brief, and yet serene;
> Somewhere it starts, and ends,
> With little in between. (p. 12)

Again, all sense of English must have vanished in a desperate search for rhyme when this was composed:

> Her love is strong
> As a gordian knot.
> She sings her songs
> In the cold, or hot. (p. 63)

The book is very nicely bound on an excellent quality of paper. Autographed copies may be obtained from the author, Winder, Georgia. — *Reviewed by R. E. Balcomb.*

PERSONS

"Bobby Doerr Night" will be held at the Epworth Methodist Church in Worcester, Mass., May 21st, at 6:45 p.m. The guest speaker will be Capt. Bobby Doerr of the Boston Red Sox. The committee in charge is composed of Bertil Larson, Ernest V. Borg, Robert Ellison, Roland F. Lof, and Alden R. Tilander.

The Rev. Richard G. Colby of Wellfleet, Mass., recently appointed as director of youth work for the New England Southern Conference, vacationed with his wife and children at the home of Mr. Colby's parents in Haverhill, Mass. Mr. Colby has been pastor of the Wellfleet and Eastham Methodist Churches on Cape Cod since November, 1946.

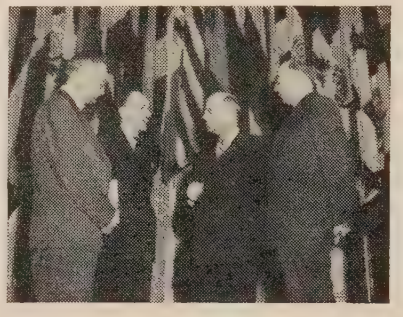
The Rev. Stephen H. Smith of Chatham, Mass., pastor of the Chatham and South Chatham Methodist Churches, began his 6th year there on March 10th. He is the second pastor in the 130 years of the history of the Chatham Methodist Church to have stayed longer than five years. The late Rev. Charles L. Smith served Chatham from 1903-1908.

Still active in the Sandwich Federated Church, Sandwich, Mass., and a regular attendant at meetings of the Cape Cod Clerical Club, is Dr. William I. Ward. He will be 94 years old on November 3rd. He is the oldest living member of the New England Southern Conference.

Dean Walter G. Muelder has been named to a committee of 25 churchmen called to Geneva, Switzerland this summer by the World Council of Churches. The committee is to spend ten days (July 20 to 30) considering the challenge to the church by the secular and pagan forces at work in the world. This is to be the first session of a series of meetings to be held by the selected committee which is to report to the Second Assembly of the World Council of Churches to be held in America two years hence.

Professor Charles M. McConnell of Boston University School of Theology has just returned from Williamsburg, Ohio where he greeted his ninth grandchild, Constance Louise, born April 24th to Mr. and Mrs. James White. Dr. McConnell, who writes for Zions Herald each week, reports that he has made good recovery.

1951-52 officers of the Worcester District Clerical Club are Herbert F. Fulton, Townsend, president; Robert W. Holcomb, Southbridge, vice-president; Donald E. Paige, Gardner, secretary-treasurer; C. Malcolm Keir, Milford, and Mason W. Sharp, Worcester, executive committee members. They were elected at the year's final meeting of the club held May 1st in Worcester at the home of the Rev. and Mrs. Mason W. Sharp. Mr. Keir read a paper on "The Church of Tomorrow."



Reni Photo

Dr. J. Richard Spann (center right), director of the Commission on Ministerial Training, in the Hall of the Americas, Secretariat of the Organization of American States, visits with Secretary-General Alberto Lleras (second from left), Dr. Charles G. Fenwick, director of the Department of International Law and Organization (left), and Dr. Amos Taylor, director of the Department of Economic and Social Affairs (right). The conference at the Secretariat of the Organization of American States was a part of the 10th annual graduate seminar of the Commission on Ministerial Training held at The American University, Protestantism's representative institution in Washington.

Fisk Memorial Church in Natick, Mass., recently received a legacy of $6,000 from the estate of George F. McKenney. It is expected that, under the terms of the will, the money will be used for debt retirement and parsonage improvements.

The 11th annual meeting of the New Hampshire Conference Woman's Society of Christian Service will be held at St. John's Methodist Church in Dover, N.H., May 16th and 17th. In addition to business, reports on the jurisdiction meeting, appointments and election of officers, the meeting will feature addresses by Mrs. Dorothy Clarke Wilson, recently returned from India, Mrs. Alfred Hempstead, and Mrs. Eloise A. Woolever, executive secretary of the woman's section of the Division of Education and Cultivation. The meeting will close with a message from the president, Mrs. Karl H. Thiem.

In a recent worship service commemorating "Veterans of the Cross Sunday," thirty-four men and women who have been members of Epworth Church, Worcester, Mass., for fifty years or more were awarded special certificates of recognition. Their combined length of service in that church totaled 192 years, equal to the entire history of Christianity. 190 others, who have been members continuously for periods ranging from 25 to 50 years, were also honored. Guest preacher for the special service was Dr. George I. Heath, executive secretary of the New England Conference Preachers' Aid Society.

Bishop G. Bromley Oxnam has announced the coming appointment of the Rev. Dr. Asbury G. E. Stromberg of Mamaroneck to the superintendency of the Brooklyn North District to succeed the Rev. Dr. Theodore A. Bobilin of Mineola. Dr. Bobilin will become the executive secretary of the Brooklyn-Long Island Church Society, which has its headquarters in the Hanson Place-Central Methodist Church, Brooklyn. The incumbent, the Rev. Dr. H. B. Belcher, is retiring. These appointments will become effective at the close of the coming session of the New York East Conference May 13th.

Young Adult Workshop

Ronald W. Ober

After several months of planning, the officers of the Lynn District Young Adults conducted a workshop on "The Know-how of Young Adult Work in the Local Church" at St. Paul's Methodist Church, Lynn, on Sunday, April 15th.

Through the generous co-operation of the people of St. Paul's Church, their pastor, the Rev. Percy Hickcox and his assistant, the Rev. Layton Richardson, the program was successfully carried out. St. Paul Young Adults provided a buffet supper.

The workshop, attended by 48 delegates, consisted of several classes on training the members of the local young adult groups. Among the classes offered were: "How To Be Good Officers," taught by William Campbell, president of the Lynn District Young Adults; "Study and Worship" taught by Dr. Walter Holcomb of Boston University; "Recreation and Creative Arts" with Richard Johnston, student at Northeastern University, as leader; "Social Action and World Friendship" conducted by Miss Virginia Esty, treasurer of the Lynn District Young Adults; and "Church Loyalty and Evangelism" led by the Rev. Steven Seminerio, assistant minister of College Avenue Methodist Church in Somerville.

Evening worship, conducted by Edward Carriger of Medford Hillside Young Adults, was held at 7 p.m. with Mr. Lewis R. Schultz as the speaker. Mr. Schultz was a former Communist organizer and party member and is now a candidate for the Christian ministry in The Methodist Church. Seventy-five people were in attendance at this service.

Outstanding observations of the workshop indicated a great degree of enthusiasm prevalent in all sessions of the program. Unusual

adership provided sincere and hard-working delegates with material which will greatly aid them with the local church work. In addition, the quality and character of the 48 delegates were especially high and speak well for the future leadership of the churches on the Lynn District.

Present officers of the Lynn District Young Adults are William Campbell, president; Miss Patricia Anthony, vice-president; Miss Joanne Hirschson, secretary; and Miss Virginia Esty, treasurer. The Rev. Ronald W. Ober, pastor of the Arlington Heights Methodist Church is district director. Ministers who helped in the workshop, besides those already mentioned, were the Rev. Lorimer Sargeant, minister of Trinity Methodist Church, Lynn; the Rev. Rex Shepler, pastor of St. Lukes Methodist Church, Lynn; and the Rev. Otis Maxfield, pastor of the Methodist church in Wilmington. Miss Edith Jordan, executive secretary of the Board of Education, was also present at the workshop and gave valuable aid and guidance.

The 10th annual meeting of the Woman's Society of Christian Service of the New England Conference will be held at Park Memorial Baptist Church in Springfield, Mass., on May 19th. Reports of the year's work will be given at the morning session beginning at 10 a.m., also a report by Mrs. Charles F. Allen on the jurisdiction conference. Election and installation of officers will conclude the morning program. Reservations for luncheon in Trinity Church must be made by May 15th with Mrs. William H. Deckham, 134 Hampden St., W. Springfield. Mrs. John M. Pearson will be the guest speaker at the afternoon session.

The boys and girls who attended the three intermediate Camps sponsored by the New England Conference Board of Education at Rolling Ridge last summer, are invited to join in a reunion, Saturday, May 12th, 4:30 p.m., at Maplewood Church, Malden, Mass. Invitations have been sent out to the campers and the camp staffs. Hosts to the returning campers are the three intermediate camp directors, the Revs. Arthur Newcomb, F. Oliver Drake and Gilbert Taverner. Special guests include Miss Edith Jordan, executive secretary of the Board of Education and the Rev. Otis Maxfield, executive director of Rolling Ridge.

The Fifth Annual International Night Dinner of Copley Church, Boston, was held on April 18th, with the church entertaining numerous guests from foreign countries in a setting brilliant with flags of the United Nations. Miss Allena Luce, a former teacher in Argentina, was toastmistress. International folk songs were sung by the Copley choir, and the Korean affiliate members of the church sang in their native language. Among the guests were the Rev. S. M. Zahir Ahsan, India; Kyung Yun Chun, Korea; Werner Hasler, Switzerland; Chul Son Kim, Korea; Hahn Been Lee, Korea; the Rev. Erling Lier, Norway; Mr. and Mrs. Jose Nieves, Puerto Rico; Mr. and Mrs. Jai Datt Patial, India; Sven Treitel, Argentina; Mrs. Carleton Lacy, wife of Bishop Lacy of China; and Elinor Lacy. The dinner was sponsored by the Woman's Society of Christian Service.

First Copy Presentation

Reni Photo

NEW YORK — Ben Frederick Carruthers of the U. N. Commission on Human Rights is shown receiving a first copy of "States' Laws on Race and Color" from Mrs. Frank G. Brooks of Mt. Vernon, Iowa, president of the Woman's Division of Christian Service of The Methodist Church.

The 750 page volume, compiled by Miss Pauli Murray, a New York attorney, is a project of Methodist women of the nation.

Judge Dorothy Kenyon of New York representing the law; Bishop Francis J. McConnell, retired, Lucasville, Ohio, representing the church; and Paul North Rice, chief of the reference department of the New York Public Library, representing American libraries, also received "first copies," at the presentation ceremonies on April 17th.

The New England Conference Board of Temperance luncheon will be held at the Trinity Methodist Church, Springfield, Mass., May 16th at 12:45. The speaker will be Dr. Caradine R. Hooton, executive secretary of the General Board of Temperance in Washington, D. C.

Lowell Methodist Youth

On Sunday, April 22nd, at St. Paul's Methodist Church, Lowell, Mass., a meeting of the sub-district Methodist Youth Fellowship was held with 52 people present.

A workshop was led by the Rev. Robert Holcomb of Southbridge, Mass., and his associates: the Revs. Lawrence O'Brien of Charlton City, Andrew Eichkoff of West Fitchburg, and Robert Mathews of Spencer.

EVENTS

Mrs. Lawrence O'Brien was registrar for the evening.

The Rev. J. Carleton Green of West Chelmsford was appointed advisor for the sub-district to replace the Rev. Donald D. Douglass who was recently transferred to Gloucester, Mass.

The new officers for the sub-district are: president, Eleanor Gray of West Chelmsford; vice-president, Eva Nesmith of Graniteville; secretary, Joanne Hart of Lowell; treasurer, Joyce MacMullen of Lowell; and worship chairman, Helen Timmins of Lowell.

Graduating exercises for the School of Nursing of the New England Deaconess Hospital in Boston will be held on Tuesday evening, May 15th, at 8:15 p.m. in John Hancock Hall, 180 Berkeley Street, Boston.

Older Adults To Meet

Older Adults on the Lynn District are to have a meeting on Friday morning and afternoon, May 11th, at Trinity Methodist Church, Lynn, Mass. Miss Virginia Stafford of the adult department staff in the General Board of Education will be there from Nashville, Tenn., to serve as the chief resource leader. Miss Stafford, who has been leading older adult conferences in many parts of the country, will bring vitality and interest to the discussion periods. There will be worship, recreation, fellowship, hymn singing, pictures, and many other features.

Other leaders in the conference will be the Rev. O.W.L. Sargeant, host pastor, the Rev. C.C.P. Hiller, the Rev. Ralph D. York, the Rev. J. Rex Shepler, the Rev. I. W. Arnold, and Miss Edith M. Jordan.

Women Appointed

Mrs. Edmund A. Sayer of Providence, R. I., has been appointed to fill the office of secretary of Christian social relations and local church activities of the Northeastern Jurisdiction. Mrs. Sayer has completed her term as president of the New England Southern Conference Woman's Society of Christian Service and has served as vice-president and secretary of the Christian social relations and local church activities in the conference.

Mrs. Charles MacPherson of Southampton, Mass., has been made a member of the jurisdiction spiritual life committee. She is president of the Westfield Woman's Society of Christian Service.

Mrs. Hiram B. Gibbs, New England Conference president, is a member of the jurisdiction summer school location committee and the jurisdiction location committee. Mrs. F. Nelson Bridgham, conference vice-president, is a member of the interim nominating committee.

ZIONS HERALD 125 YEARS AGO

May 10, 1826

Still More Emancipation — The venerable David Shriver, one of the oldest and most respectable inhabitants of Frederick County, Maryland, who died in January last, ordered by will, that all his slaves, exceeding 30 in number, should be emancipated, and that proper provisions should be made for the comfortable support of the infirm and aged, and for the instruction of the young in reading, writing and arithmetic, and in some art or trade by which they might acquire, more readily, the means of support.

* * * *

The Pope Alarmed — Our readers, say the Western Recorder, will recollect that the Roman Catholic Jubilee was mentioned last year, as being but indifferently attended; and will not be surprised to learn that the Pope has become alarmed about the inroads which are making his *spiritual* dominions by the dissemination of Christian knowledge. A letter from Rome . . . contains a notice of the Pope's Bull, which was issued at the termination of the Jubilee. The following remarkable language is found in the Bull:

"Above all, use the greatest vigilance and most perserving care, that you may expel from among your flocks, so many impious, impure, and pestilential books which the infernal enemy of human nature has vomited forth on all sides with incredible inundation. . . ."

This passage, we presume, has special reference to the circulation of Bibles and Tracts; and if so, we may be certain that the labor and expense which have attended their distribution are not lost. The Pope is not alarmed without reason.

Rolling Ridge Commission

Otis A. Maxfield

The annual meeting of the Rolling Ridge Methodist Commission Inc. was held at Rolling Ridge in North Andover, Mass., recently. Presiding at the meeting was Mr. Howard Selby, president of the commission. Bishop John Wesley Lord led in prayer.

The report of the treasurer showed that considerable progress had been made both in making improvements, and also in reducing the mortgage. It was pointed out that one-half of the original cost of Rolling Ridge had been made, and that we now have a mortgage note payable of $25,000. Contributions from various organizations and individuals totaled $36,439.10. A total of $19,521.88 has been received from the various groups which have used Rolling Ridge.

The following people were elected to the commission: president: Howard W. Selby, general manager of United Farmers Dairy Coop., Boston, Mass.; vice-president: Clintice A. Cowan of Morgan Memorial Goodwill Industries, Boston, Mass.; treasurer and chairman of finance committee: F. Nelson Bridgham, treasurer, Strathmore Paper Company, Springfield, Mass.; secretary: the Rev. Leslie H. Johnson, pastor, Wesley Methodist Church, Springfield, Mass.; directors of the corporation: All officers plus: Dr. Howell E. Estey (Optometrist), Lynn, Mass.; the Rev. Charles E. Jeffras, pastor, St. Paul's Methodist Church, Lowell, Mass.; Mr. Harry R. Rossland, Worcester, Mass.; Mr. Leon Treadwell, Worcester, Mass.

Committees Elected:

Finance: F. Nelson, Bridgham, chairman; Leon Treadwell, Worcester, Mass.; Warner F. Danforth, Woburn, Mass.

Development: Dr. Howell E. Estey, Lynn, Mass.; Ralph I. Doane, Wollaston, Mass.; Clintice Cowan, Boston, Mass.; the Rev. Ralph D. York, pastor of North Andover Methodist Church; the Rev. Charles Jeffras, pastor of St. Paul's Methodist Church, Lowell, Mass.; the Rev. Elmo J. Young, pastor of Asbury Methodist Church, Springfield, Mass.; the Rev. Leslie H. Johnson, pastor of Wesley Church, Springfield, Mass.

Property: the Rev. Glenn D. Glazier, pastor of St. James Methodist Church, Springfield, Mass.; the Rev. H. Newton Clay, pastor of Westfield, Mass., Methodist Church; the Rev. Lemuel K. Lord, pastor of Melrose, Mass., Methodist Church.

Public Relations: the Rev. Dr. Emory S. Bucke, editor of Zions Herald, Boston, Mass ; the Rev. Elmo J. Young, pastor of Asbury Methodist Church, Springfield, Mass.; the Rev. Francis C. Wilson, pastor of Epworth Methodist Church, Worcester, Mass.

Emergency Chaplaincy Program

Arlington, Va. (RNS) — Arlington County ministers have perfected what is believed to be the first full-scale program for emergency chaplain service in the event of an atomic attack.

Every Protestant minister in this community of 150,000, located across the Potomac River from Washington, D.C., knows his assignment in the event that disaster strikes.

The Rev. Glendale Burton, president of the Arlington County Ministerial Association, said that the Roman Catholic clergy are developing a similar program and that the Arlington Jewish Center, under the direction of Rabbi Noah Golenkin, is arranging to take part.

On E-Day (Emergency Day) a shift of three pastors will immediately go to the Arlington Hospital to lend assistance. On E-Day-Plus-One a relief shift of three pastors will come on duty at midnight, another shift of three at 8:00 a.m., a third shift at 4:00 p.m., and so on. Each pastor has been told which shift he will have on which da so that he will be prepared to do his dut if he escapes becoming a casualty himself.

Meanwhile, in addition to nine pasto assigned to the hospital each day, the othe pastors of the county will cover specif neighborhoods. They will go to emergenc centers in their districts and there lend a sistance to the dying, injured, and homeles

In Mr. Burton's words, clergymen wi "pass words of comfort, sustain with word of prayer those who are bereaved and su fering, and render such other help as the may in the hour of pressing trial and tribu lation."

Arlington County includes the Pentagon Fort Myer, and other vital defense installa tions. Civil defense officials here warned tha it will be a prime target in the event of wa

On A Wide Circuit

W. W. Reid

We Must Sell Sobriety

If I were to sell liquor to a minor, could expect to go to jail.

But I can "sell" — through the U. S mails and via all its channels of communica tion — to minors and others the idea tha the use of liquor is manly, ladylike, heroic quite decent, and greatly to be desired so cially, medically and gastronomically.

At this very moment, the nine-billion dollar-per-year liquor industry is engaged in an "educational campaign," using every medi um of advertising and propaganda, to make America consume more of its products. Line upon line, slogan upon slogan, it drives into our very homes its message — via news papers, magazine ads, movie drinking scenes television shows and ads, and radio com mercials. It has infants crooning its entic ing jingles, socially ambitious girls drinking cocktails like the beautiful actresses, men ambitious of business success walking the path of extinction shown them by "men of distinction." It invades our every privacy with its insidious appeal.

At this very moment, also, the hard-liquor section of the industry is entering, "by the Pearl Harbor door," an advertising medium that has been closed to it for fear of public uprising. That is the direct advertising of whiskey on radio and television (beer and wine have been accepted by the public). In both Hawaii and Alaska a whiskey distilling company — one of the "big four" — is now

Church Building Literature

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ng "spot announcements and sports pro-ums as direct sales stimulants." One news-per columnist remarks that this is "a revo-ionary event in the history of radio, the r in Korea crowding out almost all com-nt and normal publicity concerning it . If Hawaiian and Alaskan interests are cessful, free from public criticism and nority group pressure, radio and TV in-ests in this country will forget their fears d accept liquor accounts as freely as any ner."

The $165,000,000 which the liquor indus-spends annually in "education" through media is well spent from the distiller's d brewer's point of view, for sales and con-mption are mounting every day. "We are ying more and more taxes," they tell us. t the cost to the nation, morally and eco-mically, can never be even estimated. A eat proportion of the costs of police, of the rts, of crime, of correction, go back to s advertising's products. Political corrup-n, gambling, juvenile delinquency have ep roots in liquor and places of liquor e. The greatest ally of those who want destroy America and the American way the liquor industry: it is gnawing at Amer-n vital organs as Communism has been able to do.

We want Japan to adopt our democracy . A missionary writes me that *Life* maga-ne is a much-sought best-seller on Japanese wsstands. Yet *Life* (with church-respected vnership) boasts that in 1949 it carried ,576,620 worth of liquor advertising — two d a half times as much as its nearest com-titor. Is this the democracy we want to ve and sell Japan and the world?

What can I, as an individual, or through y church group, do about it? I can tune off the radio and TV in my home — teach-g my children (principally by example) the ils of the industry. I can express my opin-n to legislators: write and speak for meas-es banning all liquor advertising (as in nada), refusing the use of U.S. mails for agazines with liquor ads; protesting the roads of the "industry" in Hawaii and laska and in military canteens; banning ch ads from radio and TV; promoting tem-rance education in school and church; orking for local option wherever possible. deed, I must be more tireless and more gressive in "advertising" what temperance d abstinence can mean to American life an the liquor profiteers have been in their ducational campaign."

couting Conference

Scouting as a resource of the church was e subject of a two-state conference of Prot-tant churchmen and professional scouters eld April 26th at First Baptist Church, awrence, Mass. The meeting was presided er by the Rev. Perry Haines, Jr., Protestant aplain, North Essex Council, who is pas-r of Trinity Congregational Church, Law-rence. Devotions were led by the Rev. Her-man L. Noyes, host pastor. An address on the subject "Scouting as a Resource of the Church" was given by Dr. A. E. Iverson, di-rector, Protestant Relations, Boy Scouts of America.

A panel consisting of the Rev. Alfred R. Winham, chaplain of the Lone Tree Coun-cil, B.S.A.; Wallace S. Webb, past president of the Daniel Webster Council, B.S.A.; Ern-est Mountain of the Greater Lowell Council, B.S.A.; and the Rev. Bradford Gale, of the Mass. Council of Churches discussed the sub-ject "Church and Scouting in Partnership."

The afternoon program consisted of a talk on the subject "The Pastor's Relationship to Scouting in his Church" by the Rev. Lever-ing Reynolds, Jr., pastor of Free Church, An-dover, Mass., and an open forum conducted by the Rev. Egbert W. A. Jenkinson, pastor of First Congregational Church, Methuen, Mass. Closing devotions were led by the Rev. Ralph D. York, pastor of First Meth-odist Church, North Andover, Mass.

"Christian missions ought to send out at least 50,000 highly trained technical experts wherever they are wanted. This would cost two billion dollars a year. That money would be available if each church member would set aside five per cent of his income for this foreign-mission program — an average of a dol-lar a week per member."

* * * *

Frank C. Laubach,
"Wake Up or Blow Up,"
Fleming H. Revell Company, N.Y.

Attacks Complacency

GREENCASTLE, Ind. (SPL) — Attacking the complacency of the American people on the eve of the "Hydrogen Era," Professor Ker-mit Eby of the University of Chicago, au-thority on religion in the labor movement, told a DePauw University audience, Mon-day, April 23rd, that we are incapable of grasping reality.

"Americans today are incapable of grasping two ideas: that war could come to us, and that for the first time in history man has perfected an instrument of total destruction," he said.

War, the speaker said, is for most of us something happening in Korea, merely "a sideshow of our day-by-day living." And likewise we fail to grasp the fact that the hydrogen bomb is the "ultimate evil," he said.

Professor Eby, who has been on the De-Pauw campus for a series of talks sponsored by the Methodist Student Movement, read his own "Invocation to the Hydrogen Era" and commented on it.

"The great temptation in American think-ing is that we are all good and that Com-munism represents all that is evil," the speak-er said. "We think that all we need to do is to destroy that evil." He indicated that this is not a task for the hydrogen bomb, but for people dedicated to the task and will-ing to forego "middle class comforts" for suffering and identity with the peoples of a suffering world.

"He's Only A Layman"

(Continued from Page 5)

suspect me of favoring readily anything of this kind. But take care what you do with respect to that young man; for he is as surely called of God to preach as you are. Examine what have been the points of his preaching, and hear him yourself."

Wesley heard Maxfield preach, and was amazed. "It is the Lord!" he exclaimed; "let him do what seemeth him good. What am I that I should withstand God?"

That was the turning point! From then on lay helpers worked in Methodist meet-ings and preached the word. The Methodist Church grew to strength not only because of the labors of the trained ministry but from the seed planted and nurtured by these men and women from humble occupations.

The 18th century is rich in its reminders of the possibilities of lay men and women. Count Zinzendorf, a young nobleman in Germany, fell on his knees before a picture of the crucified Christ. He arose to witness to others concerning the experience which had come into his heart. He stirred thou-sands of Moravians to action for Christ. The missionary passion which was generated by Zinzendorf has flowed on and on with the passing decades. The world stopped to listen because a layman had become a witness for Christ.

People in the pew have often served the cause of Christ as they have overcome the petty differences which frequently separate the most earnest Christians. On many oc-casions they have awakened church leaders to the simple grandeur of a faith which is able to transform individuals as well as their world.

The story of lay power in Christian his-tory constitutes a thrilling tale! Those whose mission it was to serve Christ as lay workers have walked the path of the martyrs. They have fearlessly faced the persecution of a hostile world. Their's have often been the voices which called a sleeping church back to essential truth. In every generation the failure of the church to make use of the latent power of its members has limited its influence. Only laymen! History makes it clear that a wise use of lay power promises a new triumph for Christ and his church.

Washington Diary — April

SAMUEL W. IRWIN

The Israelites made it through the Red Sea in a hurry, but in Washington we love to flounder in our troubles. Some shout for Paul, some for Apollos and a considerable crowd, with a chance now for expression, would shout for Diana (the huntress), always on a head-hunt for the man in the White House. But there is a haunting sense of unreality now and then in the conflicting declamations — a sort of synthetic hysteria. There is politics of course and there is prejudice; stinging antipathy and gentle hero worship; uncertainty and simple confusion. Huxley who declared long ago that he was too much of a skeptic to believe that anything was impossible, would be at home among us today.

The regal, clear-spoken General MacArthur both enthralled and confounded the joint Congress in the House Chamber in a "noble Roman" sort of way. But in the empty Senate room there hung a sadness about the desk of Senator Vandenberg, who died a few hour's earlier. One could not help but recall later, among the one-quarter of the city's population at the Monument grounds and with the acclaims, the words of Bunyan for his Pilgrim, that fitted the great Senator Vandenberg so well, "All the trumpets sounded for him on the other side."

Perhaps in our chaos, Congressional critics of Mr. Truman have been too bitter and too incoherent; and though General MacArthur himself declared that "the issues reach quite beyond the realm of partisan consideration" he may have been too easily led to associate with partisans. Neither the general nor the House minority leader could have been altogether naive in what seemed to be a collusion for a rumpus. The *Washington Post*, summing up said, "Wisdom is produced neither by hysteria or heat." The calmer study by Senator Russell's committee may enlighten us a lot and set us again on solid earth.

Revolutionary and Other Patriots

There are various ancient and honorable organizations, revolutionary and patriotic that often center in Washington. The most vocal of the convention groups have been the Colonial Daughters and the widely known D.A.R. Special interest centered in a resolution of the Colonial Daughters asking an amendment to the U. S. Flag Code prohibiting the display of any flag representing "supra-national political authority" on public buildings unless it is accompanied by the U. S. flag. Another proposal urged delegates to request state legislatures to oppose "any form of world government in whole or in part," and along with that expressed its "unalterable" opposition to our ratification of the "so called" Genocide Convention, with or without reservations. The D.A.R. preconvention address reaffirmed the "traditional stand" against appeasement and called attention to George Washington's warning against entangling alliances.

In a Revolution Church-Yard

Perhaps after all George Washington might not have feared entangling alliances for his young nation as much as he feared entangling wars. On a bronze plaque on the brick wall of the Old Presbyterian "Meeting House" in Alexandria by the wide Potomac there is written "May 1796, having been proclaimed a day of Fasting and Prayer by the President of the United States because of danger of war with France, George Washington attended in this church the Proclamation Sermon." And one is stirred with first-hand history as he passes among the ancient graves of the church burial-plot. On the churchyard wall a plaque, ivy-grown and with the climbing fingers of the adventurous Virginia Creeper, one may read, "In this churchyard rest comrades in arms, intimate friends and fellow masons of Washington. Among them sleeps an unknown soldier of the Revolutionary Army. To these this wall stands as a memorial." Perhaps this unknown soldier of an epoch-making Revolution that gave birth to a new, vast democracy, meant to be like unto the Kingdom of God, would not have sanctioned all of the "resolutions" of the Colonial Dames in convention. Over his grave (it had been long over-grown and forgotten when workmen "excavating in 1821 for the rear wall of a Catholic chapel" inadvertently encroached on the Meeting House property uncovering an artillery packing box, with remains of a man and the poor remnants of a Revolutionary uniform) over his grave today is a pillared marble slab on which is chiseled "Here lies a soldier of the Revolution whose identity is known but to God. His was an idealism that planted religious liberty on our shores — that overthrew despotism — that fixed a standard of value upon men above gold and lighted the torch of civil liberty along the pathway of mankind." The Children of the Revolution erected the simple monument.

Among the Churches

In Hamline Methodist recently a five day Preaching Mission was held with Dr. Henry Hitt Crane the speaker. The Christian challenge in personal integrity, in civic du and world-wide obligations was pressed wi out escape. The impact of that ministry v felt city-wide. The Rev. J. A. Leatherman Hamline's pastor.

Foundry Methodist Church gave a no worthy farewell dinner in honor of A bassador and Mrs. Makin, April 19th the Ambassador concludes his term as representative of the Commonwealth of A tralia. Among the speakers was an offic board member of Foundry, John T. Jo an international member of the United M Workers of America. He said in part, it not just to His Excellency, the Ambassad from the Commonwealth of Australia, tha wish to pay tribute. It is to His Excellen the Ambassador of Christ. Norman Mak has served his Master, Jesus Christ, with u swerving loyalty and devotion."

The Rev. Francis B. Sayre, Jr., grands of President Woodrow Wilson, is the ne dean of Washington Cathedral. His illust ous grandfather is buried in the crypt Bethlehem Chapel of the Cathedral.

Professor John C. Bennett of Union Th ological Seminary, N.Y., just back from a tr in the East in the interest of the Chur of Christ in Japan, addressed a social acti forum on "Christians in the World Crisi at First Congregational Church here, Ca Heath Kopf, pastor. As to our own religio faith Dr. Bennett declared, "Our Revol tionary impulse has been smothered in t past. Today we have hope that the church will speak out for the needs in every land

As to our economics — "We so easily a sume our institutions are for all — li capitalism in 1920. It is not an absolu Christian system. Our vast resources, o fantastic prosperity and our self-righteousne separate us from every nation."

As to the outlook, "There are disillusione Communists everywhere that could be wo to the Christian Gospel — a sort of erosio may wear down the desire for a costly war

"Darkies" Is Affection Term

New York, April 26 — Defense of h use of the offensive term "old darkies" i referring to two Negroes in his employ wa attempted this week by Captain Eddie Rick enbacker, president of Eastern Air Lines, i a letter to Walter White, executive secretar of the National Association for the Advanc ment of Colored People.

Captain Rickenbacker's expression was o iginally quoted in a *New York Herald Tri une* column by Tex McCrary and Jinx Fa kenburg and protested by Allierson R. Hen derson, secretary of the Mt. Vernon NAA branch. Mr. Henderson forwarded his le ter and Captain Rickenbacker's reply, whic termed the protest "contemptible" and "in sulting to the colored people of this cou try," to Mr. White.

In his letter to Captain Rickenbacker, M White wrote, "You may consider the ter

Miscellaneous Advertisements

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darkies' a term of affection but to us one of derogation, condescension and untakable delusions of racial superiority." air lines official insisted that the term one of affection and recommended "that have someone check the colored emyees of Eastern Air Lines, individually or ectively, either to refute or substantiate warm feeling for them through the rs."

plore Responsibility

Responsibility of the American churches ard the peoples of undeveloped areas of world, and the channels through which t responsibility can best be discharged, s the subject of a three-day conference of e 125 church leaders at Buck Hill Falls, , April 24-26.

The conference was set up under the sponship of the National Council's commis- on international justice and goodwill, l the division of foreign missions. Repretatives of agricultural and technical ser- es to missions, education and literacy work, mbers of the U. S. State Department, and ding journalists were among those parpating.

The findings committee, under chairmanp of Dr. Eugene Barnett of the YMCA, s composed of Dr. Ronald Bridges, head the National Council's division of broadting and films; Dr. Albert E. Day, min- r of Mt. Vernon Place Methodist Church, ltimore; Mr. Willard Espy of the *Reader's gest,* and Dr. Justin Wroe Nixon of Col- te-Rochester Divinity School. Their re- rt will be submitted to the denominations approval.

The churchmen were in ready agreement cerning the moral responsibility laid upon nerican Christians by this country's food plusses, abundant technical equipment, dical well-being, standard of education and personal freedom. Some were not so sure how far they could go in co-operation with the Point IV program without compromising cherished principles of separation of church and state. As long, however, as the church became in no way "subservient" to the state, the churchmen welcomed the opportunity for co-operation toward the common goal of human betterment.

Nelson A. Rockefeller, of the International Development Advisory Board, spoke of the two great "threats" in today's world. Military aggression, he said, threatened to stifle a belief in God, worth of the individual, and the idea of the dignity of man. But the second threat of hunger, poverty, disease and ignorance would still face much of the world's population even if there wasn't a Communist in the world. He said that America's religious heritage, with its concept of the brotherhood of man and the teachings of Christ, was the best possible guide to facing the international roads we must follow today through baffling political and economic problems.

"We must show that we can give leadership to the people who are free," he said, "so the people behind the iron curtain will say 'that is the way of life of which we want to be part.' The sooner we can beat our swords into ploughshares the better. But we can attain that goal better if we have a police force."

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Japan Gives To Korean Relief

The check which traveled the farthest to join the Week of Dedication Fund for relief in Korea was from Japan. It came from the former Methodist Matsumoto-Dori Church of the City of Kobe.

When the Rev. S. Takebayashi learned of American Methodism's concern for Koreans and other needy peoples throughout the world, his church decided to send an offering, too. The pastor had to be away from his pulpit that Sunday but his wife saw the enterprise through to completion. In Japanese money the total collection was one thousand yen — in American money about $2.80.

Now a receipt is on its way from the Advance office in Chicago to Mrs. Takebayashi for this precious Week of Dedication "Special" — and the money will soon be going to Korea.

Abandon Baccalaureate In Church

FAIRHAVEN, Mass. (RNS) — A long-established custom of holding Fairhaven High School's baccalaureate exercises in Unitarian Memorial Church has been abandoned by the local school committee.

Last year, the Rev. Thomas Lyons, SS. CC., pastor of St. Joseph Roman Catholic Church, protested use of the Unitarian Church for the exercises. He said that canon law forbids Catholics to participate in services at a Protestant church.

Father Lyons made his protest prior to last year's graduation but the school committee decided that the service would be held as scheduled.

However, the exercises were attended by only 47 of the 108 members of the graduating class. Absence of more than half the senior class was attributed to the priest's request that Catholic students refrain from attending the ceremonies.

Waldo E. Haydon, chairman of the school committee, said the baccalaureate services were held in the Unitarian Church in deference to Henry Huttleston Rogers, Fairhaven's benefactor. Mr. Rogers, the late oil tycoon, built the Unitarian Church, which he attended, and donated the high school, town hall and a hotel to the community.

Boston Area Calendar

May 9 — Advance meeting for young people of the New Hampshire Conference Northern District, The Weirs, 6:00 p. m.

May 9-13 — New York East Conference, Brooklyn, N. Y. Bishop William C. Martin presiding.

May 9-13 — Maine Conference, Wesley Church, Bath, Me.

May 9-13 — New York Conference, Poughkeepsie, N. Y. Bishop Alexander P. Shaw presiding.

May 10 — Maine Conference Woman's Society of Christian Service luncheon at the Winter St. Church, Bath, Me., 12:30 p. m.

May 10 — Advance meeting for young people of the New Hampshire Conference, Northern District, Newport, 6:00 p. m.

May 11 — Meeting of older adults of Lynn District, New England Conference, Trinity Methodist Church, Lynn, Mass., 10 a.m. to 3 p.m.

May 11 — Advance meeting for young people of the New Hampshire Conference, Northern District, First Church, Manchester, 6:00 p. m.

May 11 — Annual meeting of Worcester District Woman's Society of Christian Service, Leominster (Mass.) Methodist church, all day.

May 16-17 — Annual meeting of the New Hampshire W.S.C.S., St. John's Methodist Church, Dover, N.H.

May 16-20 — New England Conference, Trinity Church, Springfield, Mass.

May 19 — Annual meeting of the New England Conference W.S.C.S., Park Memorial Baptist Church, Springfield, Mass., starting at 10 a.m.

May 23-27 — Newark Conference, Bloomfield, N. J. Bishop Costen J. Harrell presiding.

May 30-June 3 — New Hampshire Conference, Main St. Church, Nashua, N. H.

June 6-10 — New England Southern Conference, Trinity Union Church, Providence, R. I.

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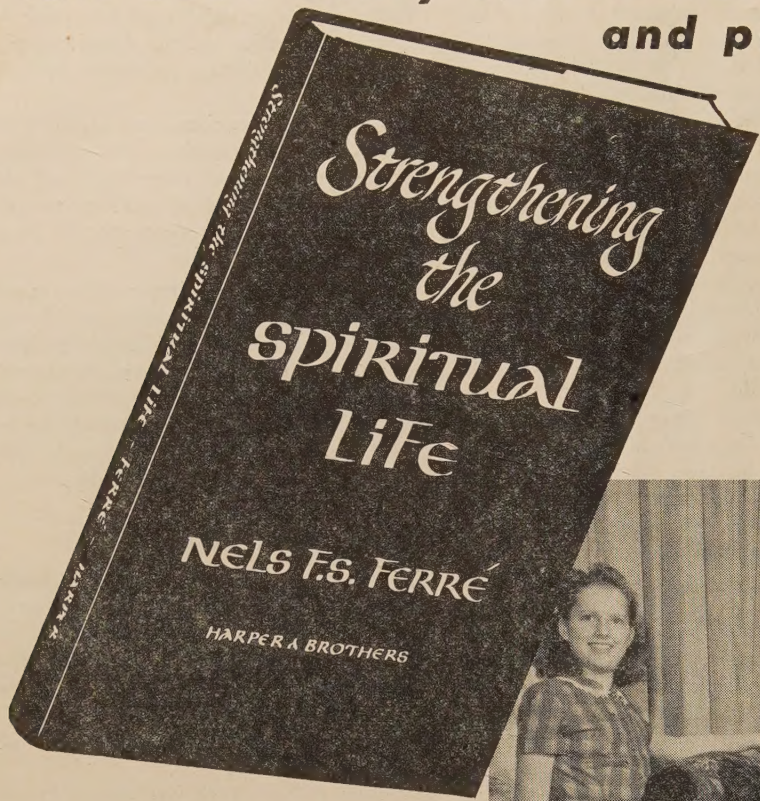

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